MEMOIRS OF THE LIFE AND WRITINGS OF CREBILLON.

With a Head, from an original Painting, finely engraved.

PROSPER JOLYOT DE CREBILLON, who has been called the Æſchylus of France, was born at Dijon, on February 13, 1674. He entered upon his ſtudies among the jeſuits, who were at one time the firſt inſtructors of ſeveral diſtinguiſhed writers. An anecdote, which the abbé D'Olivet often related, apprizes us that Crebillon, while yet at college, announced thoſe talents which were afterward to acquire him fame, and at the ſame time that love for an independent life, which he diſplayed to the end of his days. The jeſuits, who zealouſly occupied themſelves in the education of the children ſo long entruſted to their care, did not, meanwhile, forget the advantage of the ſociety, which was ever before their eyes. With this view they ſtudied to gain a perfect knowledge of their diſciples, in order to derive from it all poſſible aſſiſtance in the projects they might form with relation to them.

To this purpoſe, they kept in every college a ſecret regiſter, in which they wrote the name of each ſcholar, with a note in Latin, deſcriptive of his abilities, diſpoſition, and character: Fontenelle, for example, who had ſtudied in their ſeminary at Rouen, his native city, was entered as 'A youth accompliſhed in all points, and the firſt among ſcholars.' The note annexed to Crebillon was leſs to his honour, 'A boy of parts, but remarkably graceleſs.' We ſhould not, ſays monſ. D'Alembert, have ventured to mention ſo trifling a circumſtance of Crebillon's puerile years, had his after-conduct juſtified the vituperative epithet ſo early beſtowed upon him. But ſuch an epithet, applied by the regent of a college to a ſcholar full of vivacity, implied no more than the impetuoſity natural to a child, who gave himſelf up with ardour to the innocent pleaſures of his age, and felt a very excuſable diſguſt for ſtudies forbidding both in matter and form; who began to exhibit a firm and decided character, incapable of ſubmitting to petty regulations; and who perhaps already was able to detect, in his tutors, thoſe frequent errors and inconſiſtencies, which maſters are not ſkilful enough to conceal from the notice of their ſcholars. D'Alembert purſues theſe reflections farther, but, ſays Dr. Aikin, (to whoſe ſpirited and elegant tranſlation of D'Alembert's eulogies, we are indebted for much of theſe memoirs) 'This appears to be a merely gratuitous aſſumption in favour of Crebillon; and the apology for irregularities among ſchoolboys is much too general to be juſt or philoſophical. It may happen that conſcious ſuperiority of ſpirit and genius, may occaſionally lead a youth of hopes into contempt of his ſtudies and tutors; but defiance of order, and indiſpoſition to application, much more frequently proceed from qualities of baſer alloy, and ſuch as exert a very unfavourable influence through after-life.'

Crebillon's family, long diſtinguiſhed in the magiſtracy, both on the father's and mother's ſide, wiſhed to preſerve its acquired luſtre. In conſequence of theſe intentions, his father, chief regiſter in the chamber of accounts at Dijon, wiſhed him to follow the law, though a ſtudy little ſuited to his inclination. He ſtudied law at Paris, however, was admitted advocate, and afterward entered as pupil to a ſolicitor. His frequent attendance on public ſpectacles, appears to have given him a reliſh for the ſtage, and he could not conceal it from his maſter, the ſolicitor, who, a man of penetration, regarded the eloquence with which Crebillon ſpoke of the maſter-pieces of the drama, as an indication of talents formed hereafter to ſhine on the theatre. He even ventured to adviſe his pupil to

renounce the bar, and follow the impulſe of his genius. This, however, rather diſheartened, than encouraged him, as he had a great diffidence of himſelf, but at length, daily urged by counſels, the ſincerity of which he could not ſuſpect, and ſtill more by inclination, which he could not reſiſt, he hazarded a piece which he ventured to read to the players; the piece was rejected, and he almoſt forſwore the purſuit of dramatic fame.

Become, however, more calm, he wrote his tragedy of 'Idomeneus,' the ſucceſs of which was ſufficient to conſole him for his former misfortune. Its action, notwithſtanding, was feeble, and its ſtyle negligent; and a rivalſhip in love between a father and ſon, unhappily conceived in ſuch a ſubject, gave much ſcope for cenſure: yet ſome particular beauties cauſed the faults, both of the plan and of the execution to be pardoned. He made a ſingle bound from 'Idomeneus,' to 'Atreus and Thyeſtes,' a tragedy which left the former far beyond it. The ground-work of the intereſt in the latter piece is not, indeed, much more conſiderable than in 'Idomeneus;' but the action is more lively and attractive; the ſtyle, without being much more correct, has more colour and ſtrength; and the beauties are more frequent and ſtriking. This tragedy long kept its place on the ſtage, but the horrid cataſtrophe by which it is terminated, the blood preſented by Atreus to Thyeſtes to drink, has always injured the complete ſucceſs of the piece at its revivals, as it did during its novelty.

The character of horror for which 'Atreus' was reproached, was ſoftened by the author, not without ſome regret, in his tragedy of 'Electra,' which ſoon followed, and which obtained great and deſerved ſucceſs. This piece was, however, criticiſed for ſome embarraſſment in the developement, and a double love, which throws languor, eſpecially over the firſt act. But the intereſting nature of the ſubject, the warmth of the action, happy and impreſſive lines, the character of Electra, drawn with a firm and noble pencil, and the ſuperior beauty of the part of Palamedes, united all ſuffrages, and ſilenced the critics.

After the ſucceſs of Electra, it might have been ſuppoſed that Crebillon's dramatic glory had been at its height. Crebillon had already left behind him the whole ſwarm of tragic poets, who lingered on the ſcene after Corneille and Racine. He ſurpaſſed himſelf, however, in 'Rhadamiſtus,' his maſter piece, and, we may add, one of the maſter-pieces of the French theatre. This piece is bold and lofty in its deſign, original and vigorous in its execution. The characters of Rhadamiſtus, Zenobia, and Pharaſmanes, are drawn with equal energy and warmth; the action is intereſting and animated; the ſituations ſtriking and theatrical; the ſtyle is marked with a kind of ſavage dignity, which ſeems to be the characteriſtic quality of this tragedy, and to diſtinguiſh it from all others. The ſubject of 'Rhadamiſtus,' had wonderfully delighted Crebillon. The part of Pharaſmanes, the implacable enemy of Roman ambition and arrogance, gave ſcope to the author to diſplay in all its force the deep and lively hatred with which he was himſelf penetrated for theſe *tyrants of the univerſe*; for this was the title he always gave to the Romans, whoſe annals awaken ſo many ideas of glory, and whoſe glory made ſo many wretched. He conſidered the conqueſts of this inſolent and cruel nation, and the chains which it impoſed upon ſo many nations, as one of the greateſt calamities which had ever befallen the human race. What would he have ſaid, had he lived to behold the barbarous ravages of his own nation, extending calamity over other nations, with a ſpeed and cruelty equal to that of the Romans, and with a hypocritical pretence of diffuſing freedom and happineſs, of which the Romans were innocent!

Of 'Rhadamiſtus,' two editions were printed in a week. It received

the higheſt applauſe at Verſailles, which in this inſtance agreed with Paris; and the author's friends preſſed him to ſhew himſelf at court to enjoy his triumph, and to receive thence thoſe favours which his narrow fortune rendered neceſſary. Full of theſe fallacious hopes, he repaired to Verſailles, and was totally diſregarded. After a conſiderable ſtay, he determined to depend upon his own reſources, and flattered himſelf with obtaining freſh laurels, and with giving worthy ſucceſſors to Rhadamiſtus. But to all writers, and eſpecially to dramatic authors, there is an era at which their ſucceſs reaches the higheſt point, which their meaſure of genius permits them to attain. This happened to Crebillon, who now produced 'Xerxes,' and 'Semiramis,' both of which had very ſmall ſucceſs. His 'Pyrrhus,' met with a better reception, yet its ſucceſs was temporary, and the work has diſappeared from the ſtage. In the interval between Xerxes and Semiramis, he commenced a tragedy of 'Cromwell,' in which he gave the freeſt range to the ſentiments of liberty, and was prohibited from continuing the piece. But the tragedy of 'Pyrrhus,' may be conſidered as almoſt the limit of his dramatic labours. Either becauſe its compoſition had exhauſted his genius, or becauſe the author, finding himſelf, after all his ſucceſs, more furniſhed with laurels than with fortune, he became at length diſguſted with that theatre on which he had ſhone ſo long. He plunged himſelf into an unknown retreat, where he adopted a ſimple, frugal, and almoſt rigid mode of living, ſurrounded by animals, whoſe attachment conſoled him for the injuſtice of men. He was always ſurrounded by about thirty dogs and cats. Whether through apathy or equity, he had never imputed his theatrical diſgraces but to himſelf alone. After the firſt repreſentation of 'Xerxes,' which was not a favourable one, he aſked the players for their parts, and having thrown them into the fire in their preſence, he ſaid, 'I was miſtaken, but the public has undeceived me.'

Notwithſtanding his repeated ſucceſſes, he was unable, in the moſt brilliant ſeaſon of his reputation, to obtain a ſeat in the French academy. For one reaſon, he had written a ſevere ſatire againſt them. After, however, he had been long forgotten, and as it were dead to the nation, it was thought proper to recollect that he exiſted, and to render him juſtice. He entered into the French academy September 27, 1731, and obtained favours from the court He was now urged to finiſh a tragedy of 'Cataline,' which he had begun thirty years before, and which, from ſome paſſages he had read to his friends, was ſpoken of as a dramatic wonder. The public, who had ſo long heard this work praiſed, and had been continually diſappointed in the promiſe of its appearance, ſometimes exclaimed, with Cicero, 'How long, O Cataline, will you abuſe our patience?' At length, the encouragement given to Crebillon from all quarters, the ſolicitations of Paris and Verſailles, the prayers of the academy, even the commands of the king, all determined him to finiſh and produce his tragedy. But the event proved that he would have done better in continuing to obey his indolence, than in liſtening to his friends and partizans.

This piece, little worthy the author of 'Rhadamiſtus,' and which was never revived after it ceaſed to be new, had, however, a momentary ſucceſs, or rather attained a conſiderable number of repreſentations without any real eſteem. For this indulgence it was indebted to the intereſt inſpired in the public by the advanced age of the author, and eſpecially to the numerous and potent cabal, whoſe object was to ſacrifice his rival Voltaire, who was now making an eminent figure in the drama. Crebillon himſelf was ſo little flattered by the indiſcreet ardour of his friends, that he oppoſed, as much as he was able,

all the means they wiſhed to employ for his ſucceſs. One of them having aſked him for tickets for the firſt repreſentation of 'Cataline,' 'You well knew,' he replied, 'that I would not have a ſingle perſon in the pit, who ſhould think himſelf obliged to applaud me.' 'Such applauſe,' returned his friend, 'it is ſo far from my intention to procure, that, you may be aſſured, the perſons to whom I ſhall give your tickets, will be the firſt to hiſs the piece, if it deſerves to be hiſſed.' 'In that caſe,' ſaid Crebillon,' you ſhall have them.'

The favours of the court, even when Crebillon was loaded with them, did not enervate his ſoul. Anxious to juſtify them by new ſucceſs, he undertook a tragedy on 'The Triumvirate,' in which he thought he might introduce, with ſome ſlight alterations, ſeveral paſſages of that tragedy of Cromwell, formerly ſo dear to him, and which he had ſuppreſſed againſt his will. Theſe paſſages he now, by the advice of his friends, ſo altered, as not to give offence to government; but the old age alone (eighty) of the author was ſeen in this piece, and though it eſcaped being hiſſed, the crowd ſtaid away. After a few repreſentations, the tragedy diſappeared, and the author thought only of finiſhing the remainder of his days in peace.

The memory of Crebillon was aſtoniſhing; and it continued ſo to the end of his life. He never wrote down his pieces till the moment of repreſentation; and, when more than ſeventy, he repeated by heart his tragedy of 'Cataline,' to the actors. When he recited a ſcene to his friends, and they made a criticiſm which appeared to him juſt, he recompoſed the paſſage, and totally forgot the firſt manner, remembering only the laſt. Thus his memory, under the command of his taſte, preſerved only what he wiſhed to retain. In general, he was much more docile to criticiſm than many authors, to whom this docility would have been ſo uſeful. He once recited to a company of men of letters a tragedy he had juſt compoſed, and finding that they did not admire it, 'There is no more to be ſaid about it,' he cried, 'you have pronounced its ſentence;' and thenceforth he entirely forgot it.

From the time when Crebillon firſt devoted himſelf to the theatre, he fell in love, and married without the conſent of his parents. His father was already greatly irritated againſt him for having preferred the glory of a celebrated writer to the conſequence of a ſubaltern magiſtrate. But he thought his ſon entirely diſhonoured by alliance with a family neither opulent nor noble; and he diſinherited him for his ingratitude and rebellion. Some years afterward, however, when the brilliant reputation Crebillon began to enjoy, came to the ears of his hitherto inexorable father, the old man's vanity was flattered, and he began to think that his ſon had acted his part in life very prudently. In conſequence, he reſtored him to his rights. Crebillon, after his father's death, went to receive the very moderate inheritance he had left him; but thanks to his careleſſneſs with regard to his intereſt, the fees of juſtice devoured a part, and the Miſſiſſippi bubble finiſhed the reſt. He found a reſource in the bounty of ſome opulent perſons, whoſe vanity aſpired to enrich him; but they were ſoon wearied with heaping favours upon one who would neither be their humble ſervant nor their dependent. Crebillon again became free and poor; and though, during the ſeaſon of his tranſitory opulence, he had carried the love of expence to a taſte for fancies and ſuperfluities, he had no difficulty in accommodating himſelf to the kind of life his new ſituation required.

He had a ſon who died in 1777, and who likewiſe became celebrated by his writings, but of a kind very different from thoſe of his father. The elder Crebillon painted, in the darkeſt colours, the crimes and vil-

lainies of men; the younger in profligate romances has repreſented the refinements, the ſhades, and even the graces of our vices; that ſeductive ſprightlineſs which renders the French what is termed *amiable*, a word, which D'Alembert ſays does not ſignify *worthy of being loved*; that reſtleſs activity which make them feel liſtleſſneſs, even on the boſom of pleaſure; that perverſion of principle, diſguiſed, and in ſome meaſure ſoftened, by the maſk of decencies; in fine, that united corruption and frivolity of manners, in which the exceſs of depavity is allied with the exceſs of abſurdity.

Crebillon died on June 17, 1762, aged eighty-eight, of a diſeaſe which the robuſtneſs of his conſtitution long reſiſted; for he preſerved all his ſtrength to the concluding years of his life, notwithſtanding the little care he took to huſband it, or perhaps in conſequence of the rude trials he made it undergo. The players gave a public and ſignal proof of their gratitude to the memory of Crebillon. They cauſed a ſolemn ſervice to be performed for him in the church of St. Jean de Latran, at which they all aſſiſted with the moſt reſpectful decorum. All the academies, the moſt diſtinguiſhed men of letters, and a great number of perſons of the higheſt rank, were invited to this ceremonial, and the aſſembly was equally brilliant and numerous.

ON THE LANGUAGE OF BEASTS.

[From Smellie's Philoſophy of Natural Hiſtory.]

IN this entertaining article, Mr. Smellie warns the reader, that by *the language of beaſts*, he does not mean what is called *articulate* or *artificial* language, but ſuch vocal *ſounds* as are expreſſive of different feelings, wants, and deſires, by which animals are enabled to communicate particular ſentiments to each other. In oppoſition, he adds, to *artificial* language, the nature of which depends upon convention or agreement, and ſometimes upon mere accident, there is a *natural* language which is common to man, and to moſt of the inferior animals. Men poſſeſs both theſe ſpecies of language; but the brute animals are limited ſolely to natural language. Brutes, by uttering certain ſounds, are enabled to communicate their feelings, whether external or internal, to every individual of the ſame ſpecies. Theſe aſſemblages of inarticulate ſounds are uniformly the ſame, and, contrary to what takes place in the artificial language of man, ſuffer no variation from climate or inſtitution, but are equally intelligible in every diviſion of the globe.

The elephant loves the ſociety of his equals, and can make himſelf to be underſtood by them. Elephants are often obſerved to aſſemble in troops, to act in concert, and again to diſperſe. Theſe movements are not accidental, but produced by certain ſounds and geſtures; and, though they carry on no common operation, this circumſtance may, perhaps, be aſcribed to the want of room and of tranquillity; for in all countries inhabited by the elephant, men have been very anciently multiplied; he is, therefore, perpetually diſturbed, and no where poſſeſſes peaceably ſufficient ſpace to eſtabliſh ſecure and permanent abodes. Elephants, in a wild ſtate, are neither ſanguinary nor ferocious. Their natural diſpoſitions are gentle, and they never make an improper uſe of their arms or their ſtrength; for they exert their offenſive talents only in defending themſelves, or in protecting their companions. Their manners are ſocial. They commonly march in numerous troops; the eldeſt precede; the young and the feeble are placed in the middle, and thoſe of middle age and full of vigour bring up the rear. The mothers carry the young family embraced in their trunks. This order,

however, they obſerve in perilous marches only, as when they intend, to paſture on cultivated fields. In the deſerts and foreſts, they travel with leſs precaution, but never ſeparate ſo far as to exceed the poſſibility of receiving aſſiſtance from each other. When alarmed with any dangerous attack, they utter *cries* expreſſive of their ſituation and want of aſſiſtance. The meaning of theſe cries is perfectly underſtood by all the elephants within reach of hearing; and they immediately run with eagerneſs to the relief of their diſtreſſed or apprehenſive companions. When an elephant diſcovers a plentiful paſture, he *calls* to the others, and invites them to partake of his good fortune. From the great ſagacity with which Nature has endowed him, he ſoon becomes acquainted with the language, geſtures, and deſires of men. He is, of courſe, eaſily tamed, inſtructed, and rendered ſubmiſſive and obedient. As he is ſtronger, as well as more intelligent than any other animal, his ſervices are more ready, more extenſive, and more uſeful. When the hunters go in queſt of a wild elephant, they carry along with them a tamed female in ſeaſon; and when they imagine themſelves near enough to be heard, her governor makes her utter the *cry* of love. The wild male inſtantly *replies*, and haſtens to join her. She is then made to march toward an incloſure, pitfal, or other ſnare, repeating, from time to time; the ſame alluring cry, till he is completely deceived and caught. In a domeſtic ſtate, the elephant ſoon learns to underſtand ſigns, and even the meaning of words, ſounds, and geſtures. He diſtinguiſhes the tones of command, of anger, and of approbation, and regulates his actions accordingly. He never miſtakes the voice of his maſter; but receives his orders with attention, executes them with prudence and alacrity, but without any degree of precipitation; for his movements are always meaſured, and his character ſeems to partake of the gravity of his maſs. After this animal has had time to learn the *language* of his conductor, *words* alone are ſufficient to make him perform whatever is required of him. The eyes of the elephant, in proportion to the magnitude of his body, are very ſmall, but lively, brilliant, and highly expreſſive of ſentiment. He turns them ſlowly and with mildneſs toward his maſter. When he ſpeaks, the animal regards him with an eye of friendſhip and attention; and his penetrating aſpect is conſpicuous when he wants to anticipate the inclinations of his governor. He reflects, deliberates, thinks, and never determines till he has ſeveral times examined, without paſſion or precipitation, the ſigns or commands which he ought to obey. As the elephant is naturally moderate and grave, we eaſily read in his eyes, whoſe movements are ſlow, the order and ſucceſſion of his internal affections. The *cry* of the elephant, whether excited by love or other ſenſations, is heard and underſtood at the diſtance of more than a league; but it does not, like the roaring of the lion or tyger, create terror. When the *cornack*, or conductor of the elephant, wiſhes to have ſome laborious office performed, he explains the nature of the operation, and mentions the reaſons which ſhould induce him to obey. If the elephant ſeems reluctant, his conductor promiſes to give him arrack, or ſome other thing of which he is fond. But it is extremely dangerous to break any of theſe promiſes. Many *cornacks* have fallen victims to indiſcretions of this kind. A well authenticated fact, on this ſubject, happened at Dekan. An elephant, from ſome motive of revenge, killed his *cornack*. The man's wife, who beheld the dreadful ſcene, took her two children and threw them at the feet of the enraged animal, ſaying, 'Since you have ſlain my huſband, take my life alſo, as well as that of my children.' The elephant inſtantly ſtopped, relented, and, as if ſtung with remorſe, took up the eldeſt boy with its trunk, placed him

on its neck, adopted him for its *cornack*, and would never afterward allow any other perſon to mount it.

Among the larger ſpecies of animals, the *camel*, the *dromedary*, the *horſe*, &c. not only expreſs, by particular ſounds, their own wants or deſires, their pleaſures and pains, but when in a domeſtic ſtate, learn the meaning of *words*, and know diſtinctly how to obey the commands of their maſters. A troop of camels, when travelling in the ſandy deſerts of Africa, after a repoſe, the moment they are *deſired*, bend their knees, and lie down to be again loaded. Theſe gentle and inoffenſive creatures muſt ſuffer much; for, eſpecially when over-loaded, or when too long in want of water, they expreſs their uneaſineſs by uttering the moſt lamentable cries. In marching through the deſert, the camels require neither whip nor ſpur; but when they begin to be tired, their courage is ſupported, and their fatigue is ſoftened, by *ſongs*, or by the ſound of ſome muſical inſtrument. Their conductors relieve each other in ſinging. When time is likely to be too much prolonged, the animals are occaſionally allowed to reſt only about an hour; after which, the ſongs are renewed till they arrive at another reſting place, when they again lie down. In this manner, and by theſe means, the camels, with heavy loads, perform journies almoſt incredible.

The language of the *horſe* is not extenſive. Mares and geldings neigh leſs frequently than perfect horſes. Their voices alſo are neither ſo deep nor ſo full. In horſes of every kind, whether entire or mutilated, five ſpecies of neighing, expreſſive of different paſſions, are diſtinguiſhable. In the neigh of *joy*, the voice is long protracted, and begins and terminates with ſharp ſounds: the horſe, at the ſame time, flings, but without any inclination to ſtrike. In the neigh of *deſire*, whether proceeding from love or friendſhip, the horſe does not fling, the voice is long continued, and finiſhes with graver tones. The neigh of *anger*, during which he flings and ſtrikes with fury, is very ſharp and ſhort. Neither is the neigh of *fear*, during which he likewiſe flings, longer than that of anger; the voice is grave and hoarſe, and ſeems as if it proceeded entirely from the noſtrils. This neigh has ſome reſemblance to the roaring of a lion. The noiſe expreſſive of *pain* is not properly a neigh, but a kind of groan or ſnorting uttered with a grave tone, and following the alternate motions of reſpiration. It has been remarked, that horſes which neigh moſt frequently, from motives of joy or deſire, are the moſt generous and healthy. The voice of unmutilated horſes is ſtronger than that of geldings or of mares. The female voice, even from the moment of birth, is weaker than that of the male. At two, or two and a half years, which is their age of puberty, the voices of both males and females, as in man and moſt animals, becomes ſtronger, and more grave. In that large and thinly peopled country, comprehended between the rivers Don and Nieper, in the Ukraine, and among the coſſacks, the wild horſes aſſociate in troops of three, four, or five hundred. The conduct and behaviour of theſe troops ſeems to indicate, that men are not the only animals who live in ſociety, and obey, by compact, the commands of one of their own number. Each of theſe troops have a chief, to whom they give implicit obedience. By geſtures, movements, and *voice*, he directs their courſe, and makes them proceed or ſtop at his pleaſure. When the troop is attacked by robbers, or by wolves, this chief likewiſe gives *orders* for the neceſſary arrangement and actions. He is extremely vigilant and alert, runs frequently round the troop, and, when he finds any horſes out of their rank, or lagging behind, he commands and obliges them to take their proper ſtations. Theſe animals, without being mounted or conducted by men, march in nearly as good order

as our trained cavalry. Though at perfect liberty, they paſture in files and brigades, and form different companies, without even mixing or ſeparating. The chief occupies this important and laborious office four or five years. When he becomes weaker, and, of courſe, leſs active, another horſe, ambitious of command, and who is conſcious of his own ſtrength, ſprings out from the troop, attacks the old chief, who, if not vanquiſhed, keeps his command; but, if beat, he enters, with evident marks of ſhame and regret, into the common herd. The conqueror inſtantly takes the lead, is recognized as ſovereign, and obeyed by the whole troop.

With regard to the *ox*-kind, their language is very limited. The bull ſeldom bellows but when he invites the female, and the female perfectly underſtands what he utters. When ſtrangers appear in his paſture grounds, he eyes them with ſuſpicion, utters deep-toned murmurs, aſſumes a threatning aſpect, and ſometimes runs furiouſly at the intruders. Theſe menacing tones and geſtures are not, as generally imagined, indications of a natural ferocity of diſpoſition. On the contrary, they are the expreſſions of heroiſm and gallantry. By the ſounds he utters, the females are alarmed, and put upon their guard. They approach near him, and regard him as their protector and champion. The lowings of the cow proceed oftener from terror or timidity than from any other cauſe; and pain, hunger, or the abſence of the mother, produce the complaints of the calf.

Sheep have been repreſented by the count de Buffon, and by many other natural hiſtorians, as the moſt ſtupid of all quadrupeds. This charge, however, ſeems not to be altogether juſt. In a ſtate of ſubjection, individuals ſeldom reſiſt the attacks of an enemy. But they ſoon learn that their protection lies in the ſhepherd and his dog; for, when it is neceſſary to watch the flock, in order to prevent the aſſault of wolves, foxes, or dogs, upon the firſt alarm, the whole run with violence to the place where the watchmen are ſtationed. On other occaſions they never chooſe to make a very near approach either to men or dogs; but the ſenſe of immediate danger removes their uſual timidity, and their ſagacity teaches them where to ſeek protection. Theſe aſſociated movements are affected both by imitation and by peculiar *cries*, or bleatings, expreſſive of alarm and of danger; for though a very few individuals only perceive the common enemy, yet, by motion and language, the intimidating ſentiment is in a moment communicated to the whole. When the female loſes, or is robbed of her lamb, ſhe *cries* in a manner ſtrongly expreſſive of the anguiſh ſhe feels. In the eagerneſs of her ſearch, the loudneſs of her complaints, and her deſultory movements, her eyeballs ſeem to ſtart from their ſockets; and her irregular and diſtracted motions and diſtortions, joined to the violence and conſtancy of her bleatings, are evident indications of the moſt pungent grief. A young lamb, when it wanders from its mother, in the midſt of the moſt numerous flocks, runs precipitately about, and *cries* in pitiable tones. Theſe *cries* the mother recognizes, diſtinguiſhes them to be thoſe of her own offspring, and inſtantly joins the lamb; their congreſs is attended with mutual expreſſions of the greateſt joy.

With regard to mental and corporeal powers, the *goat* is much ſuperior to the ſheep. He approaches man ſpontaneouſly, and is eaſily rendered familiar. He is fond of careſſes both by the hand and by *words*, and is capable of a conſiderable degree of attachment to thoſe with whom he is familiar. When kept, like dogs or cats, in a domeſtic ſtate, the whole powers of the goat are called forth. He utters *ſounds* expreſſive of all his deſires, and underſtands, in a limited degree, what is ſaid to him by any of the family, as well as by all thoſe

who live in the neighbourhood. When he has remained ſome time in this ſtate, his natural talents are unfolded and improved in a high degree. He knows perſonally every man, woman, child, and dog, within his uſual range. His natural genius, which is bold and adventurous, when improved by domeſtication, renders him often frolicſome, and even petulant. But, except to ſtrangers, he is ſeldom ſeriouſly miſchievous.

The natural ſagacity and talents of the *dog* are well known, and juſtly celebrated. But when theſe are improved by aſſociating with man, and by education, he becomes, in ſome meaſure, a rational being. The ſenſes of the dog, particularly that of ſcenting diſtant objects, give him a ſuperiority over every other quadruped. He reigns at the head of a flock, and his *language*, whether expreſſive of blandiſhment or of command, is better heard and better underſtood than the voice of his maſter. Safety, order, and diſcipline, are the effects of his vigilance and activity. Sheep and cattle are his ſubjects. Theſe he conducts and protects with prudence and bravery, and never employs force againſt them, except for the preſervation of peace and good order. But when in purſuit of his prey, he makes a complete diſplay of his courage and intelligence. In this ſituation, both his natural and acquired talents are exerted. As ſoon as the *horn*, or the *voice* of the hunter is heard, the dog demonſtrates his joy by the moſt expreſſive emotions and *accents*. By his movements and *cries*, he announces his impatience for combat, and his paſſion for victory. Sometimes he moves ſilently along, reconnoitres the ground, and endeavours to diſcover and ſurprize the enemy. At other times, he traces the animal's ſteps, and, by different modulations of *voice*, and by the movements, particularly of his tail, indicates the *diſtance*, the *ſpecies*, and even the *age* of the fugitive deer. All theſe movements and modifications of *voice* are perfectly underſtood by experienced hunters. When he wiſhes to get into an apartment, he comes to the door; but if that is ſhut, he ſcratches with his feet, makes a bewailing *noiſe*, and, if his petition is not ſoon anſwered, he barks with a peculiar and humble *tone*. The ſhepherd's dog not only underſtands the *language* of his maſter, but, when too diſtant to be *heard*, he knows how to act by ſignals made with the hand.

The ſenſes of the *fox* are equally good as thoſe of the *wolf*; but his ſentiments are more delicate, and the organs of his voice more pliant, which enables him to uſe a more extenſive *language*. The wolf utters only frightful howlings; but the fox barks in different tones, yelps, and raiſes a mournful cry, ſomething reſembling that of the peacock. He varies his tones according to the different ſentiments with which he happens to be affected. He employs an *accent* peculiar to the chace, to the tone of deſire, of complaint, and of ſorrow. He has another *cry*, expreſſive of acute pain, which he utters only when he is ſhot, or has ſome of his limbs broken. His yelping is a ſpecies of barking, and conſiſts of a quick ſucceſſion of tones; at the termination of which he generally raiſes his voice ſimilar to the cry of the peacock.

The language of the *cat* is more limited than that of the dog. Still, however, it is highly expreſſive of her feelings and deſires. When ſhe wants to flatter, or ſolicit favour, ſhe makes a *purring* noiſe, accompanied with blandiſhing movements, and often rubs her ſides upon the ſhins or garments of the perſon from whom ſhe expects gratification. Her noiſe in matters of gallantry is too well known for its hideouſneſs. When a cat happens to be barred out, her *mew* of anxiety, or her petition to get admittance, is perfectly different from moſt of her other cries, but ſeems to be the ſame with that which ſhe utters when deſirous of food.

The *roe-buck* bellows not ſo fre-

quently, nor with ſo loud, or ſo ſtrong a voice, as the ſtag. The young ones utter a ſhort and plaintive cry, *mi - - - mi*, by which they indicate the want of food. This ſound is eaſily imitated; and the mother, deceived by the well-known *call*, often comes up to the very muzzle of the hunter's gun, and falls a victim to her maternal affection.

With regard to the *orang-outang*, the various ſpecies of *apes* and *monkeys*, their conformation gives many of them a near reſemblance in external figure to that of man. From this circumſtance, they are enabled to imitate almoſt every human action. Linnæus, and ſome other authors, have even gone the length of affirming, that the orang-outang *ſpeaks* with a kind of hiſſing voice. But we have no proper evidence of this ſuppoſed fact. On the contrary, the count de Buffon, who often examined the ſmaller ſpecies of orang-outang, denies that this animal ever uttered any ſounds which had the moſt diſtant reſemblance to articulate language. By the mode of chattering, and other ſounds, however, any perſon may ſoon learn their particular intentions and emotions. Battel, who deſcribes the largeſt ſpecies of orang-outangs, tells us that 'they cannot *ſpeak*, and have no more underſtanding than a beaſt.' By *ſpeech*, in this paſſage, Battel evidently means *articulate* language; and this very circumſtance is, perhaps, more than figure and manners, the ſtrongeſt characteriſtic which diſtinguiſhes mankind from the brute creation. The count de Buffon has collected, from the moſt authentic travellers, a great number of facts concerning the general manners and ſagacity of the two ſpecies of orang-outangs; but it appears he has not been able to obtain much information as to their language, or modes of expreſſing their paſſions and ſentiments. Notwithſtanding the great ſimilarity between the form and organization, both external and internal, of the orang-outang, and the general ſtructure of man, yet he cannot lay claim to humanity. Though he has the ſame organs of *ſpeech*, he never attempts to *articulate*. The figure and proportions of his brain are likewiſe the ſame; but he diſcovers no extent of thought. There cannot, M. de Buffon properly remarks, be a more evident proof, than is exhibited in the orang-outang, that matter alone, though perfectly organized, can produce neither language nor extenſive thinking, unleſs it be animated by minds ſuperior to thoſe of brutes.

The *pigmies* are very numerous in the mountains of Mauritania, Conſtantia, and Bugia. We are informed by Marmol, that they live upon herbs, corn, and fruits; that, in their depredatory expeditions, they go in troops to rob the gardens or fields; but before leaving the woods or thickets, one of them aſcends a high tree, or ſome eminence, from which he takes a ſurvey of the country, and when he obſerves no perſon in the way, he gives the ſignal, by a *cry*, which is perfectly underſtood, that the troop may proceed with ſafety, and leaves not his ſtation as long as his companions are foraging abroad. But whenever he perceives any perſon approaching, he *ſtreams*, with a loud and intelligible *voice*, warning the robbers of their danger, when the whole, by leaping from tree to tree, fly off, and make their eſcape to the mountains.

In Senegal, many other ſpecies of apes, baboons, and monkeys, when robbing orchards or corn-fields, obſerve a ſimilar conduct with that of the pigmies. One of them, on theſe occaſions, ſtands ſentinel on a tree, liſtening and looking about on all ſides, while the others are buſy in collecting the booty. When the ſentinel deſcries any perſon, he inſtantly, by loud and ſignificant *ſhrieks*, alarms the foraging troop, who obey the ſignal, and fly off with their prey.

The *ouarines*, a large ſpecies of American monkeys, are diſtinguiſhed by the appellation of *preachers*. Marcgrave, in his hiſtory of Brazil,

relates the following facts concerning theſe preacher monkeys, which, he aſſures us, he himſelf often witneſſed. The facts are, that every morning and evening the *ouarines* aſſemble in the woods; that one of them aſſumes a more elevated ſtation, and makes a ſignal with his hand for the others to ſit around and liſten to him; that, when they are all ſeated, he begins a *diſcourſe* ſo loud and rapid as to be heard at a great diſtance; that all the reſt keep the moſt profound ſilence; that, when he ſtops, he gives a ſignal with his hand for the others to reply; that, in an inſtant, the whole *cry* together, till he commands ſilence by another ſignal, which they, in a moment, obey; that the firſt reſumes his *harangue*; and that, after hearing him attentively for a conſiderable time, the aſſembly breaks up. It were to be wiſhed that Marcgrave had endeavoured to diſcover the intention of theſe *field-preachings*; for if the circumſtances he relates be true, and I know no objection to his veracity, it is evident that the animals muſt be actuated by ſome peculiar motives. Theſe *harangues*, perhaps, may, like our houſes of parliament, have ſome common intereſt for their object, and contain directions for the moſt prudent modes of accompliſhing their purpoſes.

The STORY *of Madame la* MARQUISE *de* ——, *as narrated by herſelf.*

Continued from Page 107.

IT is alſo neceſſary that I ſhould inform you that the count was a relation of the archbiſhop of Sens; that, during the agitations in France, for ſome time before the revolution actually began, and particularly while the archbiſhop was prime-miniſter, the count was one of the moſt furious againſt any kind of conceſſion on the part of government, or the leaſt redreſs of any of the grievances complained of: at that time he expected power and eminent ſituations, from a confirmation of the old ſyſtem, with all its abuſes. He declared that nothing ought to be granted to the *canaille*; and he conſidered nine tenths of the nation as *canaille*.

After the archbiſhop was obliged to quit the helm, the count began to change his language. This alteration was more and more remarkable in the progreſs of the revolution, until at laſt the change was ſo complete, that thoſe whom he had formerly ſtigmatiſed as *canaille* he now diſtinguiſhed by the title of *peuple ſouverain*. He altered his dreſs as well as his language, and aſſumed in both the ſtyle of the *ſans-culottes*; became a declaimer in the jacobine ſociety, and cultivated the acquaintance of one Collot d'Herbois, who, from a deſpicable comedian, now affected the tone of a diſintereſted patriot, and has ſince rendered his obſcure name infamous by crimes of the deepeſt die. By this fellow the count was introduced to the good graces of Robeſpierre.

Though every kind of profligacy might be expected in a character ſuch as I have repreſented the count's, yet you, my dear miſs Clifford, who are of a country where, as I have been told, nothing of the ſame nature ever takes place, muſt be ſurpriſed at ſuch barefaced apoſtacy in politics. Though an eſſential change of circumſtances certainly will juſtify an alteration of conduct, yet, in his variations, if a man always veers to the party in power, his real motive will be clearly ſeen; and, in England, ſuch a man would be deſpiſed, however elevated the ſituation in which he might be placed. It was not ſo at this time in France: to ſuch a height had this ſpecies of profligacy attained, that no inconſiſtency of this nature was thought diſgraceful; and ſome of the meaneſt of mankind were praiſed and applauded, while in power, without any regard to the baſeneſs by which they attained it.

The count had formerly maintained

that the power of the crown was too ſmall, and ought to be enlarged; yet, when he ſaw it attenuated to a mere ſhadow, and unable to ſupport its own dignity, or reward its defenders, he joined the ruffian crew who wiſhed to annihilate it altogether. There is no doubt of his having been privy to the arrangements made for the attack on the Tuilleries on the 10th of Auguſt 1792; and there is great reaſon to believe that he was not ignorant of what was intended at the beginning of September following.

A ſhort time previous to that execrable period, a buſineſs of importance rendered it neceſſary for my mother to go to Havre. Her eſtate is at no great diſtance from that town. As a lady of her acquaintance and her ſteward were to accompany her, and as ſhe intended to ſtay only a few weeks, ſhe poſitively inſiſted on my remaining with an intimate friend of hers, a moſt amiable woman, the counteſs of B——, who invited me to reſide with her at Autieul, a village near Paris, until her return.

At Havre my mother heard the firſt detail of tranſactions, the horror of which it was not in the power of rumour to exaggerate. She was of uncommon ſenſibility, and ſubject to nervous complaints; ſhe was ſeized with repeated fits of a convulſive nature; even when ſhe had recovered from theſe, her mind continued unuſually agitated. Hearing of an Engliſh veſſel about to ſail, without acquainting any other perſon, attended by her maid only, ſhe took her paſſage; and the counteſs of B—— knew nothing of her departure till ſhe received a letter from the maid, dated Portſmouth. My mother herſelf was unable to write. She was for ſome time attended by a phyſician there. An Engliſh nobleman, of the higheſt rank, whoſe country reſidence is at no great diſtance from Portſmouth, and who had been acquainted with her at Paris, hearing of the condition ſhe was in, came to that place, and carried her to his own houſe, where, all poſſible care being taken of her, ſhe entirely recovered. In the mean time the moſt unjuſt decrees were propoſed in the furious convention againſt emigrants. My mother's friends, particularly the princeſs of P—— and the counteſs of B——, wrote preſſing letters for her to return before a certain day, otherwiſe, by a ſevere decree which had now paſſed, her eſtate would be forfeited.—She reſolved to return accordingly: but being again taken ill at Portſmouth, ſhe was confined to her bed a conſiderable time, and the day fixed for the return of the emigrants elapſed before ſhe arrived in France.

When it was firſt propoſed in the convention that my mother's name ſhould be eraſed from the liſt of emigrants, a violent outcry was raiſed againſt it by that party called the Mountain: no explanation was liſtened to; it was reprobated as an attempt of ſhameful partiality to a perſon of quality, which none but ariſtocrats and royaliſts could make.

Pains, however, were taken privately to explain the circumſtances of the caſe to certain leading men of the Gironde party; one of whom renewed the propoſal, when the convention were in a leſs malignant humour. He began by ſaying, that 'he wiſhed to make a motion, which, if it was not carried, would materially injure many worthy patriots and virtuous *ſans-culottes*, who were in ſimilar or leſs favourable circumſtances than thoſe of the perſon in whoſe behalf he was about to implore the juſtice of the convention; for he knew that they were no reſpecters of perſons in the diſtribution of juſtice; but, in conformity to the motto of *égalité*, which they had adopted, would uſe the ſame weight and meaſure to all deſcriptions of people.'

After a few circuitous flouriſhes of this kind, before he diſcovered his object, he recapitulated the circumſtances of my mother's caſe, and did not name her until the whole aſſembly was convinced that ſhe had been pre-

vented by illneſs alone from arriving in France before the day appointed, by the decree, for the return of thoſe French who happened to be out of their native country. There was a loud cry in favour of what was demanded: no member of the Mountain ventured to oppoſe; and it was as unanimouſly decreed to eraſe her name from the liſt of emigrants, as it had, a few days before, been decreed to inſert it.

My mother remained in poſſeſſion of her eſtate.

Though I hated the republican principles of the Girondiſts, yet I never put them on a footing with the ſanguinary faction denominated the Mountain. Ever after this period my mother felt a ſtrong ſenſe of obligation to certain leaders of the former party: among thoſe attached to which were ſome men of great eloquence and very conſiderable talents, and two of the moſt extraordinary women that France has produced ſince the days of Joan d'Arc.

In the moſt dreadful ſituations, ſurrounded by all that could appal or depreſs the human mind, ancient or modern annals exhibit nothing ſurpaſſing the firmneſs and heroic elevation of ſoul with which madame Roland and the aſtoniſhing Charlotte Cordé met death.

The united energy of Robeſpierre and Danton had overturned the party of the Gironde; and thoſe two traitors were at the head of the atrocious gang who domineered over my unhappy country. Each wiſhed to be the ſupreme ruler; which neither could be, without the death of the other; of courſe, each meditated the deſtruction of his aſſociate.

Their reciprocal enmity became more and more apparent; and men began to arrange themſelves under thoſe two chiefs, in expectation of the conteſt which ſoon after took place.

Camille Deſmoulins, whoſe name you muſt have heard, as one of the earlieſt promoters of the commotions in Paris, was an acquaintance of the count. Deſmoulins was alſo a writer in favour of the revolution: a vein of pleaſantry runs through his works, which might have been agreeable on any other ſubject; but all kind of jocularity appears hideous, amid ſcenes of atrocity and murder. The count had been confined above a month, on account of ill health, to a villa belonging to him in the neighbourhood of Paris.

Deſmoulins viſited him oftener than uſual, becauſe he was then in low ſpirits, and deprived of other entertainment. Deſmoulins was particularly attached, at this time, to the faction of Danton. He convinced the count that Robeſpierre had diſguſted the moſt powerful friends of the republic; that he was loſing his popularity daily; that he would be removed ſoon; and that Danton would be all-powerful.

With ſuch impreſſions, the count became extremely vexed that he ſhould be conſidered as the partiſan of a man ſo near his fall; and equally anxious to declare himſelf the friend of one riſing to ſupreme power, he wiſhed to have the merit of declaring for the latter before that event ſhould take place; for which purpoſe he wrote the following epiſtle, which he intended to give to Deſmoulins at his next viſit, that he might deliver it to Danton.

'Citizen Danton,

'I have for ſome time viewed, with the utmoſt concern, the dangers to which the republic is expoſed, by the execrable conduct of a madman. I know no perſon ſo able to ſecure to the nation all the advantages expected from the revolution as he who planned the victory on the glorious 10th of Auguſt, and the deciſive tranſactions in the beginning of September following. Your patriotiſm, and the energy of your character, fix the hopes of all enlightened Frenchmen on you: from you they expect a termination of the preſent diſorders, and of the power of a furious tyrant. The ſooner you adopt meaſures for thoſe purpoſes the

better; for, while that monſter lives, neither your own life, nor that of any of your friends, can be ſafe:—I beg you will count me among the moſt ſincere of that honourable claſs. I am infinitely concerned that ill health renders it impoſſible for me to give you theſe aſſurances by word of mouth, and aſſiſting perſonally in whatever you may think proper to undertake. In the mean while depend on all my influence, and believe me to be your devoted friend, &c.'

'———.'

The count expected Camille Deſmoulins the morning after he had written the above: his old intimate, Collot d'Herbois, called that very evening; he had been abſent from Paris on ſome of his horrid expeditions. Seeing a letter on the table in the count's hand, addreſſed to Danton, he ſtarted.

'What is the matter?' ſaid the count.

'Do you correſpond with that man?' ſaid d'Herbois.

'It is the firſt letter I ever wrote to him,' replied the count.

Collot d'Herbois then told him, that he began his correſpondence at rather an unlucky time; and hinted, that if the letter was not of very great importance, he had beſt delay ſending it, becauſe he might ſoon have reaſon to wiſh that he were not known to have any particular connection with Danton.

The count owned that the letter was of the utmoſt importance; and, to convince him, broke up the cover and read the contents.

D'Herbois then aſſured him, 'that he had been drawn into an error, which might have had fatal conſequences to him; and that Robeſpierre was ſurer of maintaining his power now than ever.'

On which the count obſerved, 'that, in ſuch ſlippery times, the moſt cautious people were at a loſs to know with what party, or what man, to fix themſelves; that, for his own part, he had always had as much reſpect for Robeſpierre as for Danton; and that, after what he had juſt heard, he could not help having a great deal more: that the letter he had intended for Danton would do for Robeſpierre—that he would not need to change a ſingle ſentence, but merely put it under a new cover, with a new addreſs; and he begged of his friend to deliver it the very next day: only it would be firſt of all neceſſary to eraſe the name Danton at the top, and ſubſtitute that of Robeſpierre.'

Collot d'Herbois objected to the eraſure, ſaying, 'it would have an awkward appearance if obſerved, and might create ſuſpicion:' he therefore prevailed on the count to write the letter anew, and to addreſs it to citizen Maximilian Robeſpierre, and not ſimply to citizen Robeſpierre. 'Great men,' added Collot d'Herbois, 'are ſubject to weakneſſes as well as little men; and Robeſpierre himſelf, though entirely free from many of the weakneſſes of humanity, certainly does feel ſomething flattering to his ear, and which he thinks ſuitable to his character, in the name Maximilian; and therefore likes to have it always precede his ſirname Robeſpierre, which I believe he intends, at a proper time, to drop altogether.'

'Will not that have an ariſtocratic appearance?' ſaid the count.

'Why, perhaps it may,' replied Collot d'Herbois, with a grin, for his ſtern features did not admit a ſmile; 'perhaps it may have that appearance; for nothing is ſo like an ariſtocrat, as a democrat, when he comes into power; as nothing is liker a democrat than an ariſtocrat thrown out of power: but this is only external appearance; the heart is always the ſame. For example, my dear count, you are preciſely the ſame man you were when your relation, the archbiſhop of Sens, was prime-miniſter.'

Without making any reply to this ironical compliment, the count finiſhed the new edition of the letter, as

Collot d'Herbois had directed: he then ſtepped for two minutes into another room, and at his return looked for the original letter, that he might burn it. This his friend informed him he had already done during his abſence; aſſuring him, at the ſame time, that he would deliver the new one to Robeſpierre the next morning.

All the circumſtances of this important interview between thoſe two loving friends, with many others reſpecting the count, I learned afterward from a perſon from whom he concealed nothing: for though many tranſactions of this man's life were of a nature to require ſecrecy, yet he was incapable of it. To him it was like an abſolute neceſſary of life to have ſome man or woman into whoſe ears he might pour whatever was dangerous to utter in public, and painful for him to retain.

Soon after this the prediction of Collot d'Herbois was verified; the furious Danton was enſnared, impriſoned, and put to death, by the man whoſe life he had ſaved, when he was accuſed, and about to be proſecuted by the Gironde.

Robeſpierre, from this period, was all-powerful: the dreadful uſe he made of his power all the world knows. My mother and I lived in great privacy, hardly ever going out of the houſe, and receiving few or no company. Melancholy and dejected through the day, our ſhort ſlumbers interrupted in the night by the ſound of the drum and alarm bell; afraid to aſk the news in the morning, leſt we ſhould hear of the arreſtment of ſome friend or relation, and ſhocked with the accounts we daily received of freſh victims of cruelty, ſhe determined, at length, to withdraw from Paris, and endeavour to find tranquillity in a diſtant province of France.

She applied for paſſports with this intention: every thing was prepared for our journey. The paſſports were poſtponed, on I do not remember what pretence. We were at laſt aſſured that they would be delivered the following morning, and on that aſſurance went to bed in more compoſure of mind than uſual.

About two hours before our common hour of riſing, we were alarmed by a loud knocking at the gate of the hotel. Two municipal officers were admitted, and a party of national guards remained in the court.

As ſoon as my mother was dreſſed, and could go into the room in which the two officers waited, one of them preſented an order for ſeiſing her papers, and carrying her to one of thoſe houſes of confinement, of which there were many at that time in Paris, and all over France.

The number of my mother's friends and acquaintance who were in this ſituation had ſuggeſted precaution, and prevented her from being entirely unprepared for this cruel incident: ſhe had nothing to dread, therefore, with regard to the examination of her papers. The officer informed her, that ſhe was ordered into confinement only as a perſon ſuſpected; that the order did not extend to me. This intelligence acted on her as a cordial: it evidently raiſed her ſpirits, and removed great part of her alarm. The daily executions, and other ſhocking occurrences, had produced an extraordinary change on my mother's conſtitution: it had familiariſed her with the idea of death, and greatly diminiſhed that nervous ſenſibility to which ſhe had formerly been ſubject. Her own perſonal danger affected her little; but, whatever threatened me, ſtill gave her alarm.

I begged of the officer that I might be my mother's companion in priſon: the man at firſt objected.

I ſunk on my knees, ſeized his hand, and intreated that I might not be ſeparated from my mother.

She was hurt at this; and ſaid, with the tone of indignation—'Riſe, my daughter; though we are unfortunate, let us not be abject.'

I repeated my requeſt to the officer, the tears ſtreaming from my eyes.

The man was moved; and at laſt ſaid —'That if it was alſo my mother's deſire, he would take it upon him to indulge us.'

Without paying attention to what my mother had ſaid, I preſſed the man's hand to my lips with a heart overflowing with gratitude.

Notwithſtanding her having at firſt determined otherwiſe, ſeeing the ſtate of my mind, ſhe joined in the requeſt, and we were conducted to the place deſtined for our confinement.

We were at breakfaſt, one morning, when my mother was ſummoned to appear before three commiſſioners, who had arrived at the place of our confinement, authoriſed to examine the priſoners, and report to a committee.

I became pale, and was ready to faint.—'What is there alarming in this, my dear?' ſaid my mother; 'it is what we have long expected, and even wiſhed. What I had moſt to fear was, leſt the circumſtances of my caſe would never have been examined into.'

At my earneſt requeſt, I was permitted to accompany my mother. We were conducted into a large room, where the three commiſſioners ſat at the head of a table. I was a good deal ſurpriſed when I recogniſed, in one of them, the perſon who had taught me to dance. This tended to diminiſh my terror; for, although I had heard that the man had become a furious patriot, and knew that he was much of a coxcomb, yet I alſo knew that he had a very benevolent heart.

He that was the chief of this commiſſion, with leſs levity, had all the abſurdity of the dancing-maſter, and was the complete dupe of the hypocriſy and of the falſehoods at this time propagated by Robeſpierre.

The man began the examination by expreſſing concern at the cauſe of my mother's confinement.

She thanked him, adding, 'that ſhe was concerned at the effect, but that ſhe had not yet been informed of the cauſe.

'I thought you had been told, *citizen*,' replied he, 'that you were under ſuſpicion of being a ſuſpected perſon.'

'I was ſo, *citizen*,' replied ſhe; 'but I never have been told what I am under the ſuſpicion of being ſuſpected of.'

'To be ſuſpected is ſufficient,' ſaid he; 'and all who are in that predicament are under confinement as much as you; ſo you have no reaſon to complain.'

'I ſhould have been glad to hear that I was the only innocent perſon in France in this ſituation,' replied my mother; 'ſo that what you have told me can be no alleviation of my ſufferings.'

'Your confinement will not be of long duration,' ſaid the dancing-maſter.

'I indulged that hope when I was firſt arreſted,' ſhe replied; 'but I now have been detained here three months, without any crime having been alleged againſt me.'

'You were eraſed from the liſt of emigrants by the Girondiſts,' ſaid the commiſſioner.

'I could not have been eraſed by any other,' replied ſhe, 'as they were the perſons in power at that time.'

'Your connection with that faction, however, creates ſuſpicion againſt you.'

'I had no connection with them; nor did I ever ſee any of them until I was ſummoned to appear before one of their committees.'

'I know that to be exactly ſo,' ſaid the dancing-maſter; 'and I have good reaſon for believing that ſhe had a ſincere hatred againſt Briſſot, Genſonnet, Kerſaint, and the other members of that committee, previous to the time they ſtruck her from the liſt of emigrants; but you very well know, brother, that it is difficult to retain hatred againſt thoſe who do you a good office, even although they ſhould be bad men.'

'I know no ſuch thing, brother,' replied the chief commiſſioner.—'No

act of kindneſs to myſelf or friends would prevent me from abhorring thoſe who performed acts of public miſchief.'

'I can aſſure you,' reſumed my mother, 'that no perſon could more ſincerely abhor the public miſchief performed by the Girondiſts than I did.'

'Your having been eraſed by them, however, was unlucky, and will be of no ſervice to you now,' ſaid the chief commiſſioner.

'It ought at leaſt to do me no harm,' ſaid ſhe.

'The Girondiſts were all traitors,' reſumed the commiſſioner.

'I am ſorry for it,' ſaid my mother.

'What! ſorry for the Girondiſts.'

'I am ſorry they were traitors.'

'Your have reaſon, citizen,' ſaid the firſt commiſſioner; 'for it is a very dangerous thing, citizen, to have had traitors for your friends.'

'It ought not; ſince it is clear that I had no ſhare in their treaſon.'

'Do you not know that thoſe traitors, the Girondiſts, intended to reſtore monarchy?'

'No,' replied ſhe; 'I really do not know it.'

'No!' exclaimed he—'Why all France knows it.'

'Since that was their intention,' rejoined my mother, 'dethroning the king ſeems to have been a round-about way of going to their object.'

'They were forced into that meaſure,' ſaid he, 'and can claim little merit from it.'

'Very little indeed,' added my mother.

'But their deſign was afterward apparent, by the various attempts they made to ſave the tyrant.'

'Tyrant!' exclaimed my mother, throwing her eyes upward.

'Yes,' re-echoed the commiſſioner, 'a bloody tyrant! who gave poſitive orders to the Swiſs to ſlaughter the innocent citizens on the 10th of Auguſt.'

'The ſame Girondiſts,' continued he, 'were equally diſpoſed to have ſaved the life of the queen, who was of a more bloody and tyrannical diſpoſition, if poſſible, than Capet himſelf.'

'They were both very bloody-minded tyrants, that is clear,' rejoined the other commiſſioner, who had not before ſpoken, ſhaking his head and looking to his brother.

'And the princeſs Eliſabeth!' exclaimed my mother—'ſhe was alſo a bloody-minded tyrant—Was ſhe not?'

The commiſſioner ſtared.

'Or, what was her crime?' reſumed my mother, with an animation of look approaching to wildneſs.

The commiſſioner looked firſt at one, then at the other, of his brethren.

He who had ſpoken laſt ſaid that 'Eliſabeth was certainly ſuſpected of being an enemy to the revolution.'

'She certainly was,' added the chief commiſſioner. And then looking to the dancing-maſter, he added—'Did not you tell me, brother, that one who attended in the Temple informed you that he had overheard her praying very fervently, and that her prayers were anti-revolutionary?'

'It was you that ſaid they were anti-revolutionary,' replied the dancing maſter.—'I only told you that the man had ſaid ſhe was overheard praying for the *reformation* of the king's enemies.'

The two commiſſioners looked at each other without ſpeaking.

The perſon who ſat at the bottom of the table, and acted as clerk, had formerly been a prieſt, and had diſtinguiſhed himſelf as a caſuiſt: he now opened his mouth for the firſt time, and ſaid, with a ſolemn tone, 'By *reformation* ſhe meant *deſtruction*.'

'Ay, ſhe certainly meant deſtruction,' rejoined the firſt commiſſioner.

'And if the prayer ſhould ever be granted,' reſumed the clerk, 'it is more likely to be according to the *meaning* than the expreſſion of the petition.'

'Moſt aſſuredly,' ſaid the chief commiſſioner.

'And you will be pleaſed to obſerve,' added the clerk, 'that ſuch prayers being granted, according to the meaning of the petitioner, involves the deſtruction of the republic: its beſt defenders would, according to her prayer, be cut off like the great Marat; for, by the king's enemies, ſhe muſt have undoubtedly meant Robeſpierre, and many other patriots, all perfectly known to him to whom the prayers were addreſſed.'

'Moſt aſſuredly,' repeated the commiſſioner.

'It follows, therefore, as a neceſſary conſequence, that the princeſs Eliſabeth's prayers were anti-revolutionary,' continued the caſuiſt, 'and might have been the cauſe of overſetting the revolution: and to overſet the revolution by dint of prayers is juſt as treaſonable as by any other means: for, when the revolution is overſet, where is the difference?'

'None! none!' exclaimed the commiſſioner.

'That being the caſe,' ſaid the clerk, 'it is clear that the princeſs Eliſabeth was a bloody-minded tyrant, and merited death.'

'Ah! the monſter,' ſaid my mother.

The dancing-maſter was the only one of the commiſſioners who heard this expreſſion, which was almoſt drowned by a profound ſigh, and by my mother's burſting into tears as ſhe uttered it.

This man underſtood ſome of her anſwers better than his brethren, and had been uneaſy during the examination, leſt ſhe ſhould ſay ſomething that would increaſe the danger of her ſituation: to prevent which he roſe, ſaying 'that the priſoner ſeemed indiſpoſed, and that he imagined no other queſtions needed be put to her.' The other commiſſioners acquieſced. My mother and I withdrew. When we were alone ſhe gave vent to the indignation ſhe had with difficulty ſuppreſſed during the examination.

My mother became ſolicitous leſt the conſtant confinement ſhould affect my health: and as my unwillingneſs to leave her hindered me from availing myſelf of the permiſſion I had of going abroad ſo often as I might, ſhe contrived to give me little commiſſions, which required to be executed at a conſiderable diſtance, that I might derive benefit from the freſh air and the exerciſe. One day ſhe found a pretext for ſending me as far as the village of Paſſy, with a meſſage to a lady who lived in the houſe which your countryman, the celebrated Dr. Franklin, had formerly inhabited.

[To be continued.]

REMARKS ON THE WRITINGS OF LORD SHAFTESBURY.

HAVING, in our laſt, given a full detail of the events of lord Shafteſbury's life, we ſhall now take a review of his principal writings. As a writer, ſays the late learned and candid Dr. Kippis, ſuch different repreſentations have been given of him; he has been ſo much applauded, and ſo much condemned, that it will be neceſſary to be ſomewhat copious on the ſubject.

The firſt piece which occurs in the Characteriſtics, is his 'Letter concerning Enthuſiaſm.' His view in publiſhing it was laudable, as his deſign was to prevent the French prophets and their adherents from being perſecuted; and it will ſcarcely now be denied that it was better to treat them with contempt than ſeverity. As to the tract itſelf, we do not think that it is entitled to any high degree of applauſe. It is written with vivacity, and ſometimes with humour; but, on the whole, it is a deſultory performance, and there are in it ſeveral exceptionable paſſages. There is but little preciſion in it; nor does it convey much philoſophical information

on the ſubject of enthuſiaſm. However, on its firſt appearance, it greatly excited the public attention, both at home and abroad.

The next treatiſe is the 'Senſus Communis: an eſſay on the freedom of wit and humour.' This work is more conſiderable in point of extent than the former one, but is nearly entitled to the ſame character. The noble author is far from being ſpecific in his ideas. Some of the ſentiments here advanced had been occaſionally thrown out in the letter concerning enthuſiaſm; but in the preſent tract he enters into a larger defence of the application of raillery to ſubjects of ſpeculative enquiry, and among the reſt to matters of religious opinion. His advocates have aſſerted, that unjuſt repreſentations have often been given of the poſitions maintained by him upon this head. This aſſertion we acknowledge to be true; but at the ſame time, lord Shafteſbury, by the inaccurate and unguarded manner in which he has written, has laid himſelf fairly open to animadverſions and cenſure. Many perſons have expreſſed great diſapprobation of his ideas concerning the uſe of wit and humour. To expoſe his lordſhip's notions in this reſpect, is the buſineſs of the firſt of Dr. Brown's Eſſays on the Characteriſtics. The doctor contends, with great ingenuity, that ridicule * is a ſpecies of eloquence; that reaſon alone is the detector of falſehood, and the teſt of truth; that ridicule can never pretend to this character; that it is one of the moſt powerful engines, by which error can be maintained and eſtabliſhed; and that its proper object is folly of conduct, and chiefly affectation. What Dr. Brown maintained, was not admitted without controverſy. Several writers appeared in defence of the earl of Shafteſbury; and among others, Mr. Charles Bulkley, an ingenious and learned diſſenting miniſter, who publiſhed a tract, called 'A Vindication of my Lord Shafteſbury, on the Subject of Ridicule.' In a work which was aſcribed to the late Mr. Ramſay, the painter, the author attempted to ſhow that ridicule is of two kinds, and that it may be applied to opinions as well as to manners. The uſual objects of ridicule are, indeed, certain improprieties and peculiarities of character and conduct, and to aſſert, in general, that it is the teſt of truth, is advancing a falſe poſition. Reaſon is undoubtedly the genuine and proper teſt of truth. Nevertheleſs, ridicule may in ſome caſes be juſtly applied to opinions. There are tenets ſo flagrantly abſurd, that it is not eaſy to refrain from viewing them in the light of humour and raillery; and perhaps the beſt way of expoſing them may be to diſplay them in that light. That ſome of the doctrines of popery cannot ſtand this mode of trial, has more than once been evinced, and particularly appears in Tillotſon's Rule of Faith. We confeſs, however, that ridicule, when applied to grave and important ſubjects, is a very dangerous weapon; that it ought to be adopted with the utmoſt diſcretion, and that it hath often been made uſe of in an improper manner.

In the third work, the 'Soliloquy; or Advice to an Author,' the earl of Shafteſbury riſes in his literary character; for there are not many things in the performance which are liable to much cenſure. Dr. Brown ſpeaks of this treatiſe in terms of high applauſe, yet Dr. Kippis thinks that the encomium is carried higher than ſtrict truth and juſtice will warrant, and that on a re-peruſal of it in his advanced years, he was not ſtruck with that admiration of it which he experienced in his younger days. There appeared to be too many things in it of a deſultory, not to ſay of a trifling nature. He allows, however, that it contains a variety of excellent matter; and what the noble lord has advanced in recommendation of ſelf-

* See an ingenious Eſſay on this Subject in the Univerſal Magazine for September 1793, page 191.

examination, and in defence of critics and criticiſm, is particularly valuable.

The ſecond volume of the Characteriſtics opens with the 'Inquiry concerning Virtue,' for the introduction of which preparations had been made by many ſentiments occaſionally delivered in the former treatiſes. On the whole, it is a valuable performance, being finely written, and containing an excellent diſplay of the nature, tendency, and effects of virtuous and benevolent diſpoſitions and actions. Here, if any where, lord Shafteſbury muſt be allowed to appear to great advantage. We do not mean, however, to aſſert that the work is perfect, or that it is not in ſome reſpects liable to cenſure, or, at leaſt, to juſt criticiſm. Though from its firſt appearance it was much admired, and continued long to be held in admiration, it was, nevertheleſs, early the ſubject of animadverſions.

In the 'Inquiry concerning Virtue,' the earl of Shafteſbury appeared in the cloſe, the logical, and the didactic form. But in the 'Moraliſts, a philoſophical Rhapſody,' he aſſumes a higher tone, and figures in a new character. Here he preſents himſelf in the mode of dialogue, and is the emulator of the ancients, and particularly of Plato, in the boldeſt poetical manner of that eminent philoſopher. Whatever may be thought of ſome things in 'the Moraliſts,' and eſpecially of the rapturous kind of language into which his lordſhip is frequently carried, it is, upon the whole, conſidered as a work of great and extraordinary merit. Dr. Brown has aſſerted, that the noble author has ſtrangely attempted to ridicule and diſhonour religion in every ſhape. But Mr. Bulkley, already mentioned, has obſerved that this aſſertion is ſo far from being true, that the whole treatiſe we are ſpeaking of is written in defence of a deity and providence; and that the cauſe of pure, genuine, and perfect *theiſm*, is maintained in it with ſuch ſtrength of judgment, ſuch ſuperiority of reaſon, ſuch invincible force of argument, ſuch a commanding eloquence, and ſuch a ſublime ſtrain of piety, as cannot but naturally and juſtly recommend it to the ſtricteſt attention of all, who intereſt themſelves in that higheſt and moſt momentous ſubject. With regard to the mode of compoſition adopted in the 'Moraliſts,' the preſent biſhop Hurd ranks it among the beſt of the kind, which we have in our language. 'There are,' ſays the biſhop, 'in Engliſh three dialogues, and but three, that are fit to be mentioned—all of them excellently compoſed in their way, and it muſt be owned by the very beſt and politeſt of our writers. The dialogues I mean are, the 'Moraliſts,' of lord Shafteſbury; Mr. Addiſon's 'Treatiſe on Medals;' and the 'Minute Philoſopher,' of biſhop Berkley.

Concerning the third volume of the 'Characteriſtics,' little is to be ſaid. It it entitled 'Miſcellaneous Reflections on the preceding Treatiſes, and other critical Subjects;' and is a kind of defence and explanation of what had gone before. This volume abounds with pleaſantry, and contains a number of ingenious remarks; but we cannot regard it as deſerving of any great applauſe. It is written, on the whole, in a deſultory manner; and there are in it many exceptionable paſſages, eſpecially with reſpect to revelation.

Lord Shafteſbury's advocates have taken great pains to ſhow the connection that ſubſiſts between his different works. That there is a connection between our noble author's treatiſes, and that it was intended by himſelf, cannot be denied; but whether that connection be ſo accurate and cloſe as the authors of the General Dictionary have repreſented it, may juſtly be called in queſtion. Perhaps the 'Letter concerning Enthuſiaſm,' and the 'Eſſay on the Freedom of Wit and Humour,' might have been ſpared without any loſs to the moſt valuable part of his deſign,

and the ſame may be ſaid of his 'Miſcellaneous Reflections.' The 'Advice to an Author,' may be conſidered as in ſome degree preparatory to the 'Enquiry concerning Virtue,' and between this laſt and the 'Moraliſts,' there is a real and apparent union. This union has been fully inſiſted upon, and well diſplayed in the laſt of the works now mentioned. The 'Hiſtorical Draught, or Tablature of the Judgment of Hercules,' and the letter concerning the art or ſcience of deſign, are two adventitious pieces, which have been annexed to the 'Characteriſtics,' ever ſince the edition of 1713. With reſpect to theſe pieces, it may be ſufficient to obſerve, that they afford ſpecimens of the noble writer's love for the fine arts, and of that degree of taſte in them to which he had arrived.

On the whole of the earl of Shafteſbury's character as an author, much has been ſaid to his praiſe, and much to his diſadvantage. Mr. Bulkley, lord Monboddo, and others, have beſtowed upon him the higheſt commendation. Several of the authors who have diſtinguiſhed themſelves by their direct oppoſition to many of the ſentiments which occur in the Characteriſtics, have, nevertheleſs, mixed no ſmall degree of applauſe with their cenſures. Among theſe, may be reckoned Mr. Balguy, Dr. Brown, and Dr. Leland. The ſentiments of the latter we recommend as a complete antidote to whatever may be objectionable in his lordſhip's writings.

The grand point in which our noble author has rendered himſelf juſtly obnoxious to the friends of religion, is his having interſperſed through the Characteriſtics a number of inſinuations that appear to be unfavourable to the cauſe of revelation. There have not, however, been wanting many, among his admirers, who have thought that he ought not to be reckoned among the deiſtical writers. In ſupport of his lordſhip having been a believer in our holy religion, may be alleged, his preface to Whichcot's ſermons, and his letters to a ſtudent at the univerſity; in both which works he conſtantly expreſſes himſelf in ſuch language as ſeems to indicate that he was really a Chriſtian. And with regard to the 'Letters,' it may be remarked, that they were written in 1707, 1708, and 1709, not many years before his lordſhip's death.

The inſinuations that have been thrown out by the earl of Shafteſbury, to the prejudice of the ſcriptures, have been frequently animadverted upon, and fully confuted. That a man of his excellent character, and whoſe principles were, in various reſpects, ſo favourable to piety and virtue, ſhould, in any degree, have been hoſtile to revelation, has been matter of regret to many of his admirers, and muſt, indeed, to all who value his talents and his character.

The ſtile of lord Shafteſbury's compoſitions is a point upon which various and contradictory ſentiments have been entertained. For a conſiderable time he was deemed one of our moſt polite and elegant writers. A recent authority in his favour is Dr. Knox. On the other hand, lord Orford (better known as Mr. Horace Walpole) obſerves, concerning our noble author, that his writings are much more eſtimable on account of their breathing the virtues of the mind, than for their ſtile and manner, and that he delivers his doctrines in extatic diction, like one of the magi inculcating philoſophic viſions to an eaſtern auditory. It is obvious to remark, that this ſtricture can only be deemed juſt with regard to a ſmall part of his lordſhip's works, and eſpecially the rhapſodies that occur in the 'Moraliſts.' But of all the criticiſms that have been made upon lord Shafteſbury's ſtile, that of Dr. Blair is the moſt full and the moſt judicious. Our readers will find it in the firſt volume of his 'Lectures on Rhetoric and the Belles Lettres.'

The fate of lord Shafteſbury as an author, may furniſh uſeful inſtruction to thoſe, who build their expectations

on literary fame. For a conſiderable time, he ſtood in high reputation as a polite writer, and was regarded by many as a ſtandard of elegant compoſition. His imitators, as well as admirers, were numerous, and he was eſteemed the head of the ſchool of the ſentimental philoſophy. Of late years, he has been as much depreciated as he was heretofore applauded; and in both caſes the matter has been carried to an extreme. At length, it is to be hoped, that he will find his due place in the ranks of literature; and that, without being extravagantly extolled, he will continue to be read, and in ſome degree to be admired.

But whatever becomes of lord Shafteſbury's character as a writer, he was excellent as a man. This appears from every teſtimony that remains concerning him. 'It muſt be owned,' ſays biſhop Warburton, 'that this lord had many excellent qualities, both as a man and a writer. He was temperate, chaſte, honeſt, and a lover of his country.' There is a paſſage in one of the earl of Shafteſbury's Letters to Robert Moleſworth, eſq. which is worthy of notice. 'I am perſuaded,' ſays his lordſhip, 'to think no vices will grow upon me; for in this I have been ever ſincere, to make myſelf as good as I was able, and to live for no other end.' The man who could ſpeak thus, concerning himſelf, is entitled to the beſt applauſe.

THE GLEANER.

NUMBER XXI.

To the AUTHOR of the GLEANER.

Sir,

THE knowledge of a moſt remarkable inſtance of hypocriſy, which lately occurred within the circle of my acquaintance, brought me into a train of thinking which you may judge ſomewhat extraordinary upon ſuch an occaſion. The inſtance was of a very ſhocking nature, although not neceſſary to be detailed here; and after I had revolved it in my mind for ſome time, with all its cauſes and conſequences, I lamented—what? that hypocriſy is ſo common? No—that there are ſo few inſtances of it. You will think this an odd concluſion from ſuch premiſes, and yet if you will give me leave I will venture to prove it to be allowable, not only in my own opinion, but that of others, who have a better claim on your attention.

In order to do this, I muſt firſt take for granted, what I hope will not be denied, that hypocriſy is a compliment paid to religion and virtue. Addiſon ſays, that 'hypocriſy itſelf does great honour, or rather juſtice to religion, and tacitly acknowledges it to be an ornament to human nature. The hypocrite would not be at ſo much pains to put on the appearance of virtue, if he did not know it was the moſt proper and effectual means to gain the love and eſteem of mankind.' There is great truth in this; men do not counterfeit what is of no value; they do not aſſume a character which is not eſteemed among mankind, and thoſe virtues which are in higheſt repute, or in univerſal repute, are generally the objects of hypocriſy. Where we diſcover a great number of pretenders to any virtue, we may be ſure that virtue is in vogue. There are ſome periods when religion and virtue are in higher eſteem than at others, when they more abound in the nation, and when public licentiouſneſs is more checked. During theſe periods, bad men muſt feel it their advantage to become hypocrites, and the number of them, and the art with which they wear the garb of deceit, are proofs that religion and virtue are then prevalent. If the latter fall into decay, and are diſcouraged by the majority, hypocriſy will diſappear, becauſe it will not be worth a man's while to counterfeit it, as it is not worth a man's while to counterfeit a coin that is uncurrent, or to forge a

bill that has no acceptances. If we pay compliments that are not ſincere, we pay them to perſons of power and influence. We do not compliment an unpopular virtue any more than a falling miniſter. Theſe are matters well underſtood in the theory and practiſe of hypocriſy.

But to what do they lead? It is at preſent univerſally acknowledged that hypocriſy is not a prevailing vice; the inſtances of it are rare, and we even *wonder* at them. What is the reaſon of this? I dread the concluſion, and yet I muſt ſay, that the only reaſon that can be aſſigned is, that religion and virtue are leſs in faſhion than they ought to be, and that, therefore, men do not think it worth their while to put on appearances from which they can derive no advantage. Hear what an eminent writer at the beginning of the preſent century ſaid on this ſubject, which is eminently applicable to our own times.

'This little appearance of a religious deportment in our nation may proceed in ſome meaſure from that modeſty which is natural to us; but the great occaſion of it is certainly this: thoſe ſwarms of ſectaries that over-ran the nation in the time of the great rebellion carried their hypocriſy ſo high, that they had converted our whole language into a jargon of enthuſiaſm; inſomuch, that upon the reſtoration, men thought they could not recede too far from the behaviour and practice of thoſe perſons who had made religion a cloak to ſo many villanies. This led them into the other extreme, every appearance of devotion was looked upon as puritanical; and falling into the hands of the ridiculers who flouriſhed in that reign, and attacked every thing that was ſerious, it has ever ſince been out of countenance among us.'

There is much truth in this ſtatement, although I do not agree with the author, if he means to brand the age of the rebellion with entire hypocriſy, yet certainly ſome of the ſectaries cannot be acquitted of it. But however that may be, it is certain that the diſcouragement given to religion and virtue, by the licentious court of Charles II, baniſhed hypocriſy, and rendered men rivals in real or pretended vices, a ſtate from which I am afraid we have not quite recovered.

The ſame author has a ſentiment, upon which I ſhall make ſome remarks. 'Hypocriſy,' ſays he, 'cannot be too much deteſted; but at the ſame time it is to be preferred to open impiety. They are both equally deſtructive to the perſon who is poſſeſſed with them; but in regard to others, hypocriſy is not ſo pernicious as barefaced irreligion.

Dean Swift hold the ſame opinion. 'Hypocriſy,' ſays he, 'is much more eligible than open infidelity and vice; it wears the livery of religion; it acknowledges her authority, and is cautious of giving ſcandal. Nay, a long continued diſguiſe is too great a conſtraint upon human nature, eſpecially an Engliſh diſpoſition; men would leave off their vices out of mere wearineſs, rather than undergo the toil and hazard, and perhaps the expence, of practiſing them perpetually in private. And I believe it is often with religion as it is with love, which, by much diſſembling, at laſt grows real.'

Although I am not prepared fully to accede to theſe opinions, yet it is certain, that where hypocriſy prevails, we may be certain the majority are really virtuous, and that religion and virtue are in vogue. It is true alſo, in ſome meaſure, that hypocriſy creates fewer evils than open prophaneneſs; but ſtill there are caſes of hypocriſy, the knowledge of which is greatly to be dreaded, as tending to bring religion itſelf into diſrepute with weak minds. It was this dread which animated the many thouſands, who wiſhed to have the crimes of a Dodd concealed, or his life ſpared from an ignominious end.

On the other hand, hypocriſy will not be found, where there is a pre-

vailing contempt for religion and virtue, where both are out of faſhion, or confined to the lower claſſes, which amounts to the ſame thing. It is this which made me regret, if I may ſo ſpeak, that hypocrites are ſo rare. It will always, however, be ſo, for men will not put on the ſemblance of qualities which can be of no advantage. In a complete diſſolution of law, morals, religion, and ſociety, we are not to expect hypocrites, but we may expect crimes of the moſt cruel and black nature, and this I take to be the caſe in a great degree with a neighbouring nation. But I have, perhaps, intruded too much on your time, and ſhall therefore conclude, with profeſſing myſelf, in reality,

Your humble ſervant,

C. C. C.

My correſpondent has ſo fully explained his poſition, which certainly had ſomewhat the appearance of a riddle, as to render it unneceſſary for me to expatiate on the ſubject. The preſent is certainly not the age of hypocriſy, and I am afraid he has aſſigned the cauſe. Crimes that formerly would not have been mentioned without a due portion of indignation, are now conſidered as light and trivial, and ſerve only to point an epigram, or furniſh a witticiſm for a newſpaper-paragraph. If we find hypocrites in ſuch times, we naturally aſk, what they can get by counterfeiting a modeſty and delicacy which are not in faſhion. We are not, however, upon the whole, to take our characters of mankind from the faſhionable circles. In them, there appears to be no material change from former times. All we have to do is not to ſpeak more ſlightingly and with more frivolity of crimes than they deſerve. Much evil is created by giving cant names, of little or no meaning, to vices which ought to be expreſſed in ſuch a manner as to mark our diſlike.

To the AUTHOR of the GLEANER.

Sir,

THE progreſs of *duelling* has lately occupied my thoughts not a little, and I feel a diſpoſition to communicate, through the medium of your Gleaners, what has been the reſult of my deliberations. Upon a due conſideration of this practice, I begin to think that moral writers have been too ſevere on gentlemen-duelliſts, and, if they have not condemned them without a hearing, have at leaſt judged them by laws of which duelliſts cannot be ſuppoſed to have any knowledge, and which, in fact, if they ever had any knowledge of them, they have long ago renounced. To try an Engliſhman by the laws of Pekin or Conſtantinople, would undoubtedly ſeem very unjuſt and very abſurd. No leſs unjuſt, in my humble opinion, is it to try duelliſts by the laws either of heaven or earth, of which it is but fair to conſider them as profoundly ignorant as a Chineſe is of our Magna Charta, or a Turk of our penal ſtatutes. For this reaſon, among many others, I am ſtrangely diſpoſed to offer a vindication of duelling, and if any of your readers are alarmed at the bare mention of ſuch a purpoſe, I would have them to leave off reading, preciſely at this line, leſt peradventure ſome things may follow which will very much ſhock the common and eſtabliſhed opinions of mankind. But I muſt, for all that, proceed in my intention.

Whenever any ſociety of perſons agree to live together on certain terms, and to be bound by certain laws and regulations, I conceive that no perſon has any right to diſturb the regular progreſs of ſuch an inſtitution, or to interrupt the ſaid perſons in the ample enjoyment of their rights and privileges; at leaſt no ſuch interruption can be attempted unleſs by the great legiſlature of the land. Now, ſuch a ſociety I conſider as having been formed by the *fine gentlemen* and *men of honour* of the preſent day, and the outlines of their conſtitutional

code, as far as I have been able to trace them, are theſe:

Firſt, That all perſons belonging to the ſaid ſociety ſhall either be ignorant of, or maintain a ſovereign contempt for what are called the laws and commandments of religion, any thing to the contrary notwithſtanding: Secondly, That the ſaid perſons ſhall adhere to no more of the ſtatute law of the land, than may be fitting and conſiſtent with their own laws. That is to ſay, let us ſuppoſe two *uprights* fixed in the earth with a *croſs beam* at *top*. Let us call that the extreme boundary of the ſtatute law; then, as far as I have been able to learn, the law of the ſaid ſociety of fine gentlemen and men of honour, permits them to come as near as poſſible, even ſo as to bruſh on the ſaid machine, but no farther; and, indeed, this is the only inſtance in which they manifeſt a narrowneſs of ideas; for in every other caſe, their maxim is to be confined by no limits, or, as ſome vulgarly expreſs it, to *go all lengths*; or laſtly, as others more elegantly term it, to *exceed all bounds*. They do not act, however, with this latitude in the caſe before us, or if perchance they do, they become *ſtationary* for many years, and waſte away ſo, that they are the mere ſkeletons of what they were. Of this there are two examples on the great weſtern road, about twelve miles from the metropolis, to which I beg leave to refer my readers for an illuſtration of this ſubject.

Such is the Magna Charta, the grand and comprehenſive plan of their conſtitution. To deſcend into a minute detail of all their manners, cuſtoms, and laws, would far exceed the ſpace allowed for a letter like this, and would, indeed, require a volume. Suffice it then to ſay, that duelling, in all its forms, is expreſsly enjoined by their laws, and preached and practiſed as often as opportunity offers, by all obedient ſubjects to their laws.

Their conſtitutional writers (for they have their writers) aſſert, that the great uſe of duels is to preſerve good breeding; and, indeed, were the end proportioned to the means, this ſociety would exhibit ſuch an example of good-breeding as the world never ſaw, no, not in the age of knight-errantry—in the more poliſhed era of Louis XIV, nor at the moſt courtly and brilliant periods of our own hiſtory. But ſuch is the imperfection to which all human inſtitutions are ſubject, that we really do not perceive any greater advancement in this ſociety toward the perfection of good-breeding, than in other ſocieties; and that, on the contrary, at moſt public places, they exhibit ſuch palpable inattention to the rules of common civility, as Wapping would bluſh at, and St. Giles' forſwear.

This is certainly unfortunate for the ſyſtem. Yet it would be uncandid to transfer want of ſucceſs in the execution as a ground of cenſure, to the original merit of the plan. In all probability, the time may yet come when the world ſhall be convinced that want of good-breeding is the only crime that deſerves death; that there are no better teachers of good manners than piſtols and ſwords, and that it will be abſolutely impoſſible for a man, with a piſtol cocked at his head, to ſay a rude thing, even to his wife!

Preſerving good breeding by means of duels, has ſometimes appeared to me to be a plan ſimilar to that of a *tontine*, which is contrived for the benefit of *ſurvivorſhip*; for it muſt be be the ſurvivor only who can be rendered a better bred man, as I cannot ſee (though ſome may) how it is poſſible for a man whoſe brains have been blown out, to attend to all the punctilios of politeneſs; nor am I fully perſuaded (although many think ſo) that the good-breeding for which he has laid down his life, can be of any uſe to him in the other world. This laſt opinion, by the bye, I introduce for the ſake of your readers principally, becauſe, according to the conſtitution of the ſociety I am ſpeaking of, the exiſtence of another world is ſomewhat more than a doubt.

Duelling, then, being inſtituted for the purpoſe of preſerving good-breeding, ſupplies one of thoſe vacancies which our laws have always left unfilled. On examining the Statutes at Large, a book of great authority with me, and which I always conſult on ſuch occaſions, I do not find one ſingle act, or clauſe of an act for the more effectual preſervation of good breeding.

But to render this law of duelliſts, as far as it reſpects good breeding, more effectual, I would humbly propoſe that the managers of all public places do provide the *elements* of good-breeding, and have them ready at hand—and inſtead of the vulgar 'tea and coffee included,' let them advertiſe 'powder and ball.' The effect this would produce in all public places may be judged from the *great advancement* made in good-breeding ſince duels became ſo common. Tavern-keepers and maſters of coffeehouſes ought to have ſuch matters in readineſs for their gueſts. Indeed I was informed lately, that two gentlemen went into a coffeehouſe in a neighbouring kingdom, and gave orders; 'Waiter, bring a beef-ſteak, and *powder* and *ball for two*'—and I don't deſpair to ſee the time when a jolly company at a tavern, inſtead of calling upon one another for a ſong, will hear from the preſident—'Silence! gentlemen, *for a duel!*'

In my next, I purpoſe to finiſh this ſubject, and convince the world how *unjuſt* their prejudices againſt duels are. Mean time,

I am, Mr. Gleaner,
Your humble ſervant,
A Lover of Honour.

YEZZEEZ.

A Tale from the Persian.

IN the city of Oojein, there was a young merchant, named Yezzeez, who abounded in wealth, and had never yet experienced the damp of misfortune. His days conſtantly paſſed in muſic and feaſting. One day he was enjoying the feſtivity of a jovial company, when in the midſt thereof, a ſtranger appeared, and ſitting down on a corner of the carpet, caſt a look of ſadneſs on the aſſembly. All at once they were infected with his melancholy, and re-echoed his ſighs. Yezzeez enquired into the ſituation of this ſtranger, who, though repeatedly queſtioned, made no anſwer. This added to Yezzeez' ſurprize, and increaſed his impatience, and he continued to importune the ſtranger, who at length ſaid:

'Although thy requeſt might have been with-held, and can do thee no good, yet I ſhall comply with it. Know then, that formerly my wealth and poſſeſſions were great beyond calculation. Having at one time, according to the cuſtom of merchants, prepared a valuable aſſortment of goods, with an eye to profit, I departed for the city of Kinnouje. Several capital merchants accompanied me on the journey. At about four days diſtance from Kinnouje, having accidentally ſeparated from the caravan, I ſtrayed into a wilderneſs, where I had almoſt loſt myſelf, as nothing appeared before me but a frightful deſart. In every path that I explored from morning to evening, I found no reſting place, while at every diſtant horrible ſounds ſtruck my ear, and I every now and then perceived ſtrange phantoms, which made my heart tremble.

'As the gloom of night advanced, the plain appeared to my imagination as a ſtormy ſea, whoſe billows would ſwallow up the ſtars of the ſky. The branches of the trees, beating againſt each other from the violence of the wind, bowed to the ground, the ſand of which, agitated by the ſtorm, roſe in waves, ſo that you might call them the ſerpents of Pharoah's rod, ready to devour the world. Helpleſs, I reſigned myſelf to deſtruction, and ſat down at the foot of a tree, expecting

inſtant death. Suddenly, the ſound of human feet was heard, and on turning my eyes that way, I beheld a perſon advancing with great celerity, as if flying on the wings of ſpeed. Alarmed, I endeavoured to hide myſelf, and invoked heaven for protection. The man, however, coming up, exclaimed, who art thou? and what doſt thou in this perilous deſart alone? Fear kept me ſilent, when advancing with great fury toward me, he ſaid, inform me of thy circumſtances, or I will ſever thy head from thy body with my ſabre. In dread of my life, I attempted to reply, and ſaid, O valiant youth, be not enraged, for I am a mortal, who by accident being ſeparated from my camp, have been bewildered in this deſart. Have pity upon my forlorn condition; direct me in my paths, that I may rejoin my friends.

'When the young man was informed of my ſituation, his wrath gave way to compaſſion; recover, ſaid he, from your fears, and you ſhall inſtantly be delivered from this dreadful place. Not far from hence is a moſt delightful city, whoſe ſcite, like the gardens of paradiſe, diſpells care, and whoſe inhabitants are enchanting as the dwellers in heaven. It has been from ancient days called the city of Laabutbauz *, and I am named Rizwaun †, by the happy inhabitants. Haſten then, and follow me.

'As I had obſerved in the young man the manners of courteſy and an affable behaviour, I gave thanks to heaven, and followed him cloſe, till at length we reached the gate of the city, and on ſeeing its beauty, I fancied myſelf in heaven, and gazed with aſtoniſhment.'

The ſtranger had advanced thus far in his narrative, when ſuddenly two wild cats, claſping each other with fury, dropped from the baluſtrade of the houſe into the midſt of the company, who were moſt attentively liſtening. Alarmed at this occurrence, they all ſtartled, and the ſtranger unperceived vaniſhed from among them. When Yezzeez had recovered himſelf, he was greatly diſtreſſed at the departure of the traveller, and that his ſtory was not concluded; perſons ran to every quarter to ſeek for him, but he was not to be found. Such was the curioſity of Yezzeez to know the remainder of his adventures, as to exceed all bounds, and he reſolved on a journey to Kinnouje, againſt all the remonſtrances of his friends and relations. He ſet out with a few beloved companions, and in a ſhort time reached Kinnouje, where he explored every part, but found no intelligence of the young man. Day by day he became ſo impatient that it waſted his health and his ſubſtance; his companions left him, and he ſubmitted to poverty, diving ſometimes into the foreſt, and ſometimes winding the deſart. In this manner he explored many countries, but without ſucceſs. Inceſſant fatigue reduced his body to a ſkeleton.

At length one day, as he was paſſing over a deſart, and notwithſtanding all his endeavours, could not reach a place of ſhelter, he met a compaſſionate looking youth, who tenderly enquired the cauſe of his diſtreſs. Yezzeez, having related his adventures, requeſted his aſſiſtance to heal his ſorrows. The youth replied, 'Ah, thou fool, what miſeries haſt thou brought upon thyſelf! Merely upon hearing a tale from an unknown perſon, without examining into the truth or probability of it, to commit thyſelf a wanderer in the deſart, and foolihly to meaſure the wind with thy hand, was not wiſe. Thy difficulties are impoſſible to be relieved, ſo haſten away, and follow thy own policy.' Yezzeez replied, 'O generous youth, ſince, abſenting myſelf from my family, I am involved in a bewildering path, how can my ſpirit allow me to return back when advanced half way, without having at-

* Phantom play. † The porter at the entrance of Mahomet's paradiſe.

tained my object? For God's ſake, exert thy liberality, and as far as in thy power, lend me thy aſſiſtance.' The youth rejoined, 'Imprudent man how canſt thou, by my aſſiſtance arrive at the city of Laabutbauz, which has no exiſtence upon the face of the earth? Eſcape therefore out of this wilderneſs, and get thee into a place of ſafety. Take this ivory ſabre, and whenever thou art fatigued and inclined to reſt, draw it from the ſilken ſcabbard, and lay it carefully by thee. When thou continueſt thy journey, ſheath it, and be cautious not to loſe it.' Having ſaid this, the young man vaniſhed from ſight.

Yezzeez now betook him again to travel, and heedleſs of the precipices and declivities in his route, with cheerfulneſs ſubmitted to the toil of walking till evening. He then ſtopped, and as he had been deſired, drew the ſabre from the ſcabbard; when lo! a vaſt city appeared in the plain, of ſuch extent as fancy could but feebly deſcribe. Having retired to a houſe, he choſe an apartment, and being refreſhed with ample fare, betook himſelf to ſleep. In the morning, having girded on his ſabre, he returned his travel in the wilderneſs, and after having been for many days ſupplied with reſting places at night by the power of the ſword, he one day appeared on the bank of a lake, and ſtopped to quench his thirſt. Suddenly, as he was drinking, the belt of the ſabre breaking in the middle, it fell into the water, ſunk to the bottom, and was irrecoverably loſt.

On this accident, deſpair poſſeſſed his mind, and he wandered in the deepeſt diſtreſs. At length, he reached a plantation, where he beheld a huſbandman ſitting on the graſs, who repeatedly lifted up a cup to his lips, while his wife ſcattered ſeeds on the ſoil he had dug. An inclination to aſſociate with the huſbandman, aroſe in the mind of Yezzeez, and advancing a little, he ſat down at a diſtance. The countryman and his wife, looking upon him with kindneſs, enquired his ſituation; upon which, Yezzeez recounted his adventures, and ſignified the object of his heart. The huſbandman replied, 'Ah! beautiful youth, what vain ſcheme and idle ſpeculation is this? Wander not foolihly in the path of deſtruction, but quit this dangerous expedition, for it is impoſſible it ſhou'd ſucceed. Aſſociate with us, that thou mayeſt repoſe from the perſecution of fortune.' Yezzeez accepted his offer, and reſted from the fatigue of unavailing travel.

As it happened, in this plantation, juſt after the breathing of dawn, every morning aroſe a miſty vapour, which by degrees deſcending, wholly enveloped the branches and leaves of a particular tree. Gleams of light then ſhone through the miſt, and a hand dazzling as the ſun, was extended from it. The huſbandman advancing near the tree, in the manner of ceremonious cupbearers, placed a goblet of ſparkling wine on the hand, which for an inſtant vaniſhed, and re-appearing, gave back the goblet empty. This was repeated to the fortieth cup; after which the hand withdrawing, the vapour began to aſcend, and quickly diffuſing itſelf in the air, in leſs than an hour was wholly diſperſed.

After ſome time, the huſbandman having occaſion to leave home for a few days, entruſted the care of his houſe to Yezzeez, giving him a particular charge to ſupply the hand regularly with wine. The imprudent youth, impelled by curioſity to penetrate into the myſtery, as he was one morning delivering the cup, raſhly graſped the hand with all his force, when inſtantly a noiſe, more dreadful than the loudeſt thunder, ſhook the atmoſphere, and a bird of monſtrous ſize iſſuing from the miſt, ſeized him in its talons like a ſparrow, and mounted into the air above the higheſt clouds, then gradually deſcending, at length alighted on the pinnacle of a lofty dome, when looſing its hold, Yezzeez rolled over and over like a ball. He at length fell to the bottom

of a pit ſo dark, that night from its blackneſs might have added to her gloom. Much as he tried to explore a paſſage, he found no inlet to the path of hope, ſo that preparing himſelf for death, he ſat down, expecting his fate.

In this ſtate, he at length perceived a glimmering of light, and on examining the place whence it proceeded, ſaw a door which opened to his preſſure into a narrow paſſage, through which having paſſed, he found himſelf in a court ſurrounded by a high wall. Having climbed to the top, he let himſelf down by his hands on the other ſide, and fell into a net placed below. A man ruſhing upon him, flung a rope round his neck, and dragged him to the foot of a lofty building, from a window of which a beautiful damſel looking out, ſaid to his conductor, 'To-day's game is very thin, let him be releaſed for ſome time, till he ſhall be worthy our acceptance.' Upon this the man ſet him at liberty; when Yezzeez, overcome by fear and fatigue, fell down ſenſeleſs on the ground.

On his recovery, he found himſelf alone in the midſt of a barren plain. Suddenly advanced toward him on horſeback an old man, who on coming up enquired the cauſe of his diſtreſſed ſituation; and on being informed of his adventures, conſoled his ſorrows, and preſented him with refreſhments, on taſting which his ſtrength returned, and his ſpirits were revived. The old man then having directed him to follow a particular path, took his leave, aſſuring him that he would ſoon arrive at the object of his hope.

Yezzeez having thanked his generous preſerver, proceeded with lightened heart, and renewed ardour. Travelling all night, he arrived by daybreak at the ſkirts of a city, of moſt elegant building. The environs of it were alſo delightful. On every ſide flowed deliciouſly-taſted ſtreams among beds of flowers, as in the gardens of heaven. Yezzeez remained for ſome time motionleſs as a ſtatue; and when recovered, haſtened to the city. On his arrival at the gate-way, he ſaw the doors ſet with valuable jewels, and the way paved with agate, ſprinkled over with muſk. The paths were clear from ſoil as the hearts of the virtuous; and the air, like the air of melody, gave relief to the ſorrowful heart. The ſtreets, like the fumes of wine, excited cheerfulneſs; and the houſes, as the regular rows of an avenue, afforded ſenſations of ſerenity.

While he was meditating and admiring theſe objects, two young men advanced with ſpeed, and each ſeizing an arm, conducted him to a ſplendid palace. He was then led to a warm bath, and after waſhing, being rubbed with perfumes and eſſences, was arrayed in royal robes, and a ſplendid crown ſet with jewels was placed on his head. From the bath he was introduced in a ſumptuous hall, and ſeated upon a gorgeous throne, befitting the ſtate of a powerful monarch. The nobles of the empire and officers of ſtate, like reſpectful ſlaves, having made the uſual proſtrations and kiſſed the ground, raiſed their congratulations to the ſkies. Yezzeez remained without power to ſpeak, loſt in aſtoniſhment and doubt whether he was in a dream or awake.

At length, a venerable vizier, informed him that he was in the city of Laabutbauz, the ſovereign of which was juſt deceaſed; and, according to the laws of the empire, he, as the firſt ſtranger arrived, was his ſucceſſor in the throne, and to be united in marriage to the beautiful daughter of the late monarch; but on condition, however, that he muſt make no diſhonourable attempts on the royal haram. Yezzeez, on hearing this ſpeech, was overcome with a joy that cannot be deſcribed.

When the ſun deſcended to the weſt, a ſplendid throne ſet with jewels was placed in the apartment, on which the beautiful princeſs, moſt richly adorned, ſat like a brilliant ſtar in the throne of the ſky. They ſhowered garlands of flowers upon her head, and made offerings of rubies and

pearls. When the lucky inſtant for the king's admiſſion arrived, the attendants withdrew from the bridal chamber, from the door of which, to the hall of public audience, roſy checked damſels, elegantly attired, lined the way in two rows of dazzling beauty.

When the bride and bridegroom were ſeated on the ſame throne, they ſeemed as two cypreſſes in the ſame border, or as the ſun and moon conjoined in one ſign. The female attendants formed a ring about the throne, like planets round the ſun; and having made their obeiſance, began to ſing and dance, playing at the ſame time on various inſtruments. The king became ſo enraptured at their performances, that he loſt all diſcretion, and forgetting the vizier's conditions, attempted to kiſs the princeſs: who, diſſembling her diſpleaſure, gently rebuked his ardour, and filling a goblet with wine, preſented it to him, which he had no ſooner drank, than he fell ſenſeleſs aſleep.

In the morning, on awaking, Yezzeez gazed wildly around, but perceived no ray from the ſun of beauty, nor any trace of laſt night's feſtivity. On the contrary, he found himſelf in a dreary wild, ſtill doomed to the horrors of ſolitude; again he began to travel, but had not gone far when, to his aſtoniſhment, he ſuddenly beheld the walls of Oojein. His diſappointment overwhelmed him with deſpair, and in this condition he entered his own manſion. Having diſtributed the remainder of his effects to the poor, he entered a ſociety of devotees, and fixed his abode in a foreſt unfrequented by man, where he ſpent the remains of his miſerable life.

This diſordered world, of frail foundation, is the abode of viſionary deception, in which thoſe enſnared by its temptations acquire only ſhame and remorſe. It is a ſtore of concealed miſeries, and thoſe who quaff the goblet of its enjoyments, ſwallow the bitter potion of repentance. Let thoſe who give the rein to impatient curioſity and wild deſires, think of the fate of Yezzeez.

Observations *on the* proper Method *of* Study.

[From Dr. Campbell's Lectures on Eccleſiaſtical Hiſtory.]

Although theſe Obſervations are more particularly addreſſed to Students in Theology, they will be found generally applicable to the Study of every other Branch of Science, and are ſelected for that Purpoſe.

IT is not my intention, ſays our learned author, either on this, or any other branch of the theological ſcience, to recommend to your peruſal a multitude of books. Nothing could be eaſier, for one who has the honour to give leſſons in theology, than to preſent the ſtudents with a long catalogue of authors, who have, with ſome reputation, treated the various topics to be ſtudied. Ye might get in one half hour the titles of more volumes, than a whole lifetime would ſuffice you to read over. There are ſeveral reaſons which induce me to be rather ſparing on this article.

In the firſt place there is, in the practice of accumulating the names of books and authors, adding volume to volume, and folio to folio, ſomething very forbidding, which tends greatly to diſhearten the young learner. The labour appears immenſe, and the difficulties inſuperable. The toils he hath to undergo, and the obſtacles he hath to ſurmount, are all ſet full in his view; and that before he is made ſo ſenſible of the charms of the purſuit, as to be heartily engaged in it, and animated to perſiſt in defiance of every thing that might diſcourage or oppoſe him. The conduct of nature, in this

reſpect, is more worthy of imitation. She commonly renders the firſt difficulty a ſcreen, by which the ſecond is concealed from ſight; the ſecond anſwers the ſame purpoſe to the third, and ſo forward. In travelling over a ridge of mountains like the Alps or Pyrenees, every ſummit the traveller approaches he imagines to be the higheſt; and it is not till he has reached it, that he is ſenſible he muſt climb ſtill higher. And this is what will happen to him for ſeveral ſucceſſive times. Now there is this advantage in this gradual opening of the ſcene, that the time he has already ſpent, and the difficulties he has already overcome, prove the moſt cogent arguments with him, not to loſe his paſt time and labour by giving over the purſuit. The farther he advances, theſe arguments have the greater weight. And thus by the help of a growing zeal and perſeverance, a man will, with honour and advantage, come off victorious in an enterprize, which, had he ſeen from the beginning all its difficulty, he had never undertaken.

A ſecond reaſon for uſing this method is, the great variety of ſtudies in which the divine, as ye have ſeen, muſt be neceſſarily converſant. None of them can, without hurt both to his reputation and uſefulneſs, be entirely neglected. Now the greater diverſity there is of ſubjects in this ſtudy, the more the inquiry into each ought to be ſimplified, that the young ſtudent may neither be perplexed, and, as it were, loſe himſelf in a cumberſome multiplicity: nor ſo attach himſelf to one part of the ſtudy, as to ſwallow up all the time that ſhould be employed on the other parts. He ought to be introduced into every province of this extenſive country: the moſt potent roads ſhould be pointed out to him: a perfect acquaintance with each muſt be the work of time, and the fruit of his own aſſiduity and labour. Or dropping the metaphor: of every ſeparate article of this ſtudy, he ought, in the ſchools of divinity, to acquire ſome general notions: but to attain a thorough proficiency in them all, is rather the buſineſs of a lifetime, than the effect of a few years application. It is indeed, in this, as in every other art or ſcience, the foundation only is laid at ſchool, the manner of building is indicated: the ſcholar may afterward rear the ſuperſtructure as high as his diſpoſition and opportunities ſhall enable him. Now it is my deſign here, rather to lay a wide foundation, on which a goodly edifice may in time be erected: though I ſhould make but little or no progreſs in raiſing the walls, than on a narrow bottom, to advance farther in the building: becauſe in this caſe, the fabric, though it be raiſed ever ſo high, muſt, by reaſon of the ſtraitened limits to which its foundation does neceſſarily confine it, be both mean and incommodious.

I ſhall aſſign a third reaſon for not harraſſing my hearers, by recommending a great variety of books. Young people are but too apt to imagine, that learning and reading are ſynonymous terms, and that a man is always the more learned the more he has read. Nothing can be a more egregious miſtake. Food is neceſſary for the ſupport of the body, and without a competency of it, we could not enjoy either vigour or health; but we ſhould not ſuſpect him to be over-ſtocked with wiſdom, who ſhould conclude from this conceſſion, that the more a man eats, the more healthy and vigorous he muſt be. We know from experience, that when a certain proportion is exceeded, thoſe corporeal endowments, health and ſtrength, are impaired by the very means, which, if uſed in moderation, would have increaſed them. The ſame thing exactly holds with reading, which is the food of the mind. The memory may be loaded and encumbered in the one caſe, as the ſtomach is in the other. And in either caſe, if we take more than we

can digeſt, it can never turn to good account. There have been inſtances of ſuch *helluones librorum*, ſuch book-gluttons, as very much reſembled the lean kine in Pharoah's viſion, which, when they had devoured the fat and well-favoured kine, were themſelves as lean and ill-favoured as before. It is indeed neceſſary that we accuſtom ourſelves to read: but it is likewiſe neceſſary, and much more difficult, that we accuſtom ourſelves to reflect. There ought to be ſtated times for both exerciſes: but to the laſt, particularly, our beſt endeavours ought frequently to be directed. And for this purpoſe, I know no better helps, than to be obliged, ſometimes by converſation, ſometimes by compoſing, to expreſs our ſentiments on the ſubjects of which we read. The uſe which the ſtudent makes of the food of the mind, bears the cloſeſt analogy to the uſe which the ruminating animals make of their paſture. They recal it, and enjoy it a ſecond time to much greater advantage than the firſt. Reſemble them in this particular: on whatever ye find inſtructive often ruminate.

The fourth and laſt reaſon I ſhall mention is, when a number of books on every topic are recommended, the ſtudent finds it, I ſay not difficult, but impoſſible, to get them all, or even the greater part of them. Fruitleſs endeavours, often repeated, will in time extinguiſh the greateſt ardour: and from finding part of our taſk impracticable, we are but too apt to grow careleſs about the whole. A few directions exactly followed are more conducive to our improvement, than a much greater number little minded.

CHARACTER OF JOSEPHUS.

[From the Same.]

THAT Joſephus was a man, who, to a conſiderable degree of eminence in the jewiſh erudition of thoſe days, added a tolerable ſhare of Greek and Roman literature, is a character which, in my opinion, cannot juſtly be refuſed him. As a compiler of hiſtory, it muſt be admitted, that in every inſtance, in which his account, on a fair examination, is found to contradict the account given in holy writ, he is entitled to no faith at all. In caſes wherein he may be ſaid not to contradict ſcripture, but to differ conſiderably from it, by the detail of additional circumſtances, it will be proper to diſtinguiſh between the earlier ages of his hiſtory and the latter ages: with regard to the firſt, we are ſure that he had no other authentic records to draw his information from, than thoſe we have at this day in our hands. Theſe are Moſes, and thoſe prophets, who came neareſt to the time of that lawgiver: with regard to the laſt, though within the æra of the Old Teſtament hiſtory, we are not ſo certain that he might not have had the aſſiſtance of credible annals extant in his time, though now loſt. There are two things, however, in his character, that affect his manner of writing, and require a particular attention: one is, too cloſe an affectation of the manner of the Greek hiſtorians. This appears, as in the general tenor of his ſtyle, ſo eſpecially in the endeavours he uſes to embelliſh his narration with long ſpeeches, which he puts in the mouths of the perſons introduced, a ſilly device for diſplaying the talents and eloquence of the writers rather than of the hiſtorical characters. I cannot help taking notice of one inſtance, in which, through an ill-judged attempt to improve and adorn, he hath ſpoiled one of the fineſt ſpeeches in all the hiſtory. The ſpeech I mean, is that of Judah to his brother Joſeph, then governor of Egypt, offering to ranſom his brother Benjamin, by the ſacrifice of his own liberty. It is impoſſible for any one,

whoſe taſte can reliſh genuine ſimple nature, not to be deeply affected with that ſpeech as it is in the Pentateuch. On reading it, we are perfectly prepared for the effect which it produced on his unknown brother. We ſee, we feel, that it was impoſſible for humanity, for natural affection, to hold out longer. In Joſephus, it is a very different kind of performance: ſomething ſo cold, ſo far-fetched, ſo artificial, both in ſentiments and in language, that it favours more of one who had been educated in the ſchools of the Greek ſophiſts, than of thoſe plain, artleſs, patriarchal ſhepherds.

The other thing that deſerves our notice in this author, is the exceſſive fear he had of expoſing himſelf to the ridicule of his Greek and Roman readers, whoſe favour he very aſſiduouſly courts. This hath made him expreſs himſelf on ſome points with ſuch apparent ſcepticiſm, as hath induced many to think, that he was not a firm believer in his own religion. But this, on a cloſer examination, will be found entirely without foundation: on the contrary, he piques himſelf, not a little, on the diſtinction of his nation from all others, by the knowledge and worſhip of the true God. But he did not write his hiſtory to make proſelytes, and therefore choſe to put on thoſe parts of his work which he thought would expoſe him moſt to the ſneer of the infidel, ſuch a gloſs as would make it paſs more eaſily with gentile, and even with philoſophical readers (for he had an eye to both) among whom he knew the Jews were branded with credulity, even to a proverb. It may be thought, indeed, that with regard to the more ancient part of his hiſtory, as nothing in point of fact can be got from it, which is not to be learned from the bible, that part, at leaſt, can be of little or no ſervice to chriſtians. But even this concluſion would not be juſt. As the hiſtorian himſelf was a phariſee, a contemporary of the apoſtles, and one who lived till after the deſtruction of the jewiſh temple and polity by Titus Veſpaſian, we may reap inſtruction even from his errors. They will ſerve to ſhew, what were the tenets of the ſect at that time, what were their notions both concerning hiſtorical events, and ſacred inſtitutions, and what were ſome of their principal traditions. All this to the chriſtian divine is a matter of no little conſequence for the elucidation of ſeveral paſſages in the New Teſtament, which allude to ſuch erroneous ſentiments, and vain traditions. From the time of the rebuilding of the temple under Ezra, to its final demolition, and the total extinction of the jewiſh government by the Romans, Joſephus alone affords almoſt all the light we have.

OF FRA PAOLO SARPI.

[From the Same.]

FRA Paolo Sarpi, the celebrated hiſtorian of the council of Trent, was one, who, in my judgment, underſtood more of the liberal ſpirit of the goſpel, and the genuine character of the chriſtian inſtitution, than any writer of his age. Why he choſe to continue in that communion (the Roman catholic) as I judge no man, I do not take upon me to ſay. As little do I pretend to vindicate it. The biſhop of Meaux calls him a proteſtant and a calviniſt under a friar's frock. That he was no calviniſt, is evident from ſeveral parts of his writings. I think it is alſo fairly deducible from theſe, that there was no proteſtant ſect then in exiſtence with whoſe doctrine his principles would have entirely coincided. A ſenſe of this, as much as any thing, contributed, in my opinion, to make him remain in the communion to which he originally belonged. Certain it is, that as no man was more ſenſible of the corruptions and uſur-

pations of that church, no man could, with greater plainneſs, expreſs his ſentiments concerning them. In this he acted very differently from thoſe who, from worldly motives, are led to profeſs what they do not believe. Such, the more effectually to diſguiſe their hypocriſy, are commonly the loudeſt in expreſſing their admiration of a ſyſtem which they ſecretly deſpiſe. This was not the manner of Fra Paolo. The freedoms, indeed, which he uſed, would have brought him early to feel the weight of the churches reſentment, had he not been protected by the ſtate of Venice, of which he was a moſt uſeful citizen. At laſt, however, he fell a ſacrifice to the enemies which his inviolable regard to truth, in his converſation and writings, had procured him. He was privately aſſaſſinated by a friar, an emiſſary of the holy ſee. He wrote, in Italian, his native language; but his works are tranſlated into Latin, and into ſeveral European tongues. His Hiſtory of the Council of Trent, and his treatiſe on Eccleſiaſtical Benefices, are both capital performances. One knows not, in reading them, whether to admire moſt the erudition and the penetration, or the noble freedom of ſpirit every where diſplayed in thoſe works. All theſe qualities have, beſides, the advantage of coming recommended to the reader, by the greateſt accuracy of compoſition and perſpicuity of diction. This tribute I could not avoid paying to the memory of an author, to whom the republic of letters is ſo much indebted, and for whom I have the higheſt reſpect.

ADVICE TO HIS MAJESTY'S MINISTERS.

To the Editor of the Univerſal Magazine.

Sir,

THERE is nothing pleaſes me better in your miſcellany, than that you ſteer clear of political ſubjects, and I can therefore depend on finding entertainment and inſtruction in the Univerſal Magazine, independent of, and uninterrupted by the rancour of party-politics. Holding ſuch ſentiments, you muſt be ſurpriſed to receive from me a letter with the above title, and probably, thinking that advice to his majeſty's miniſter's ought to be conveyed through other channels, may be ready to commit my lucubration to the mercileſs flames. But I hope it is not your practice to condemn any production to the fire *un-read*, as no accuſed perſon ought to be condemned unheard; and I truſt that you will ſee, that although the ſubject I have ſent you be really and truly good advice to his majeſty's miniſters, yet it does not come within the deſcription of thoſe political writings and ſentiments which you either wholly exclude, or reſerve for the hiſtorical part of your magazine.

On the late enquiry into the cauſes of the failure of the expedition to Holland, the *weather* came in for a conſiderable ſhare of the blame. It was admitted by both parties, that it was ridiculous, and certainly it would have been a moſt fooliſh and impotent attempt to have endeavoured to cenſure miniſters, becauſe they did not, or could not, controul the winds and waves. I ſay, it would have been a very fooliſh attempt, and therefore it was not, I believe, ſeriouſly made. Yet, ſir, while I acquit miniſters of all ſhare of power in controuling the weather, and conſequently of all blame, if the weather ſhould prove adverſe, yet I cannot ſo eaſily excuſe them for not knowing what kind of weather was about to take place at the time, or any time after the plan was undertaken. Thank the *ſtars!* ſir, we do not live in an age ſo deplorably

ignorant, as that a man may not furniſh himſelf for a few pence with a catalogue of rain, hail, froſt, ſnow, ſunſhine and heat, ſufficient to laſt a year, and ſo diſtinctly marked out, that whether we project a voyage of great length, or only a ſailing trip down the river, we can always chuſe our weather, and that with as great exactneſs as *print* is capable of.

Perhaps ſome may think, all this is *conjuration*, and aſk me if I would make his majeſty's miniſters *conjurors*. It is certainly not my wiſh to make them conjurors, but I do think that when there are ſo many conjurors ready made, it muſt be our own faults if we do not liſten to them. Now, ſir, it was but very lately that a work was put into my hands, in which the weather for the whole year is accurately laid down, and conſequently we can never miſtake the proper time for any object that requires a certain kind of weather. That this work is of ſupernatural origin, appears from the title of it, which is *Vox Stellarum*. or the *Voice of the Stars*, as I humbly think it may be rendered in the vernacular ſtyle. The author is *Francis Moore, Phyſician*, a gentleman who has publiſhed a work of this kind for almoſt, if not quite, a whole century, and whoſe ſkill has undoubtedly preſerved his life for ſo long a period, and may yet preſerve it 'while ſun and moon endure.' Now, ſir, as this work is, or may be in every body's hands, for the low price of ſixteen pence, which is not three half-pence *per* month, have I not ſome reaſon to be ſurpriſed that our ſtateſmen ſhould be without ſo valuable an aſſiſtant? Indeed I wonder that, long ere now, Mr. Francis Moore has not been ſworn of the privy council, or, to ſay the leaſt, conſulted on all important occaſions, and by all public bodies of men, as well as individuals, to whom weather, on ſome occaſions, muſt undoubtedly be an object.

This learned and uſeful gentleman, I obſerve, divides the days of each month into four or five claſſes, and aſſigns to each the particular weather it is to have. For example, in the month I am now writing, March, he ſays 1. Rough, cold winds, with rain or ſnow. 2. Some froſt, now about. 3. More clear and fine for the ſeaſon. 4. Now wind and rain may be expected. 5. Dark, cloudy weather, but more temperate. Can any thing be plainer than this? and is not a man very much to blame who expoſes himſelf to catch cold, by throwing off part of his winter dreſs, or by leaving his great coat, his boots, or his umbrella behind him, when he is told there will be wind and rain?

But, Mr. Editor, if our learned author had confined his prophetical knowledge to the weather only, with whatever zeal I might have recommended his work to the attention of individuals, I know not that I ſhould have thought of intruding upon the leiſure of our ſtateſmen. The truth is, the prognoſtics about the weather are comparatively the leaſt valuable part of the book; that which is moſt ſo, and where the author riſes above the petty conſideration of puffs of wind and drops of rain, of melting moments, and of flakes of ſnow, is his extending his ſcience over all Europe, and giving us an exact detail of all that will befal the ſeveral nations with which we are connected in war, or alliance, for the whole of the preſent year 1800. If this does not attract the attention of ſtateſmen, I do not know what will. They never themſelves pretend to foreſee political events, nor even the iſſue of thoſe plans which they may conceive with wiſdom and prudence; but ſurely—I ſpeak it with ſubmiſſion —they would be very much to blame if they did not liſten to men, who, like Dr. Moore, have attained the art of foreſeeing all that is to happen.

On this part of his work, I beg leave to dwell a little. It is, as he ſays in his title page, both *curious* and *profitable*.

He begins his predictions about the middle of April, and this, I conceive, is becauſe before that time the armies are in winter-quarters, and conſequently little or nothing is to be expected from them. 'About this time, however,' ſays our learned aſtrologer, 'there happens a remarkable oppoſition of Saturn and Mars, whoſe influence on the actions and paſſions of men will be like corroſive ſpirits poured upon a fixed ſalt, which will not give over fermenting till the whole maſs is altered: for in ſeveral parts of Europe men will be inclined to mutiny and rebellion: I wiſh Ireland may be free.' Now, Mr. Editor, it is obvious that we have great reaſon to be apprehenſive for Ireland, becauſe the author has modeſtly clothed his prediction in the garb of a *wiſh*. But to proceed. 'Strange actions ſeem to threaten Holland, France, Spain and Italy, where the people and their rulers have not faith to believe and truſt each other.' This I take to be an infallible prediction: wherever the people and their rulers cannot truſt each other, we way expect to hear of *ſtrange actions*. 'The Turks and Ruſſians are very ſhy of each other: the Ruſſians and Germans are not very well agreed.' Some people, by the bye, Mr. Editor, may think that thoſe events need not to have been poſtponed to the month of April, but Francis Moore undoubtedly knows beſt, and he goes on to ſay that 'The deſigns of a *certain court* are veiled with ſeveral myſteries, which will not be unfolded until July or Auguſt next.'

Here I am aware that ſome of my readers will enquire, *what court?* Why does not Francis Moore give us the name of the court? In anſwer to this I would remark, firſt, that Mr. Moore is none of thoſe authors who are ſo extremely minute and particular as to leave nothing to exerciſe the judgement and ſagacity of the reader; and this may be one reaſon why he conceals the name of the *certain court*. But ſecondly, as he is a man of great loyalty and a true lover of his country, he may have reaſons for concealing the name of the court, upon the principle of not giving information to the enemy; and I am the more certain of this, that I am fully perſuaded he would and will reveal the court to any of our ſtateſmen who may aſk him the queſtion in a proper manner. I ſay in a *proper manner*, for whoever has viſited any of the faculty, muſt know that we muſt not aſk them a queſtion as if we were aſking a man how he does? Theſe circumſtances I have thought proper to ſtate in vindication of my learned author, as well as to induce his readers to wait patiently until July or Auguſt next, the *preciſe* time ſpecified.

But let us ſee what follows. 'Things appear formidable, and there are but *few* nations in Europe, but what are menaced and in troubles of one kind or other. France is much threatened, and (what is more comfortable) *hard put to it:* nor are the political affairs of Germany yet ſettled: the people in general are full of tears and complaints, not only on the continent, but too much ſo even in our own dominions.' This laſt is lamentable news: our author, with his uſual ſnugneſs of ſagacity, has not ſaid *why* we are to have 'too much of tears and complaints in our own dominions,' but *too much*, I fondly hope, means that there may be more 'tears and complaints' than there are any occaſion for. To dry thoſe up, he adds, 'we may expect to hear of ſome eminent actions either by land or ſea.' Of this information, I truſt, the tallow-chandlers and glaziers will avail themſelves.

Comfort again follows: 'The French forces are threatened with danger, and their rulers with the diſlike of *ſome ſort of people* among themſelves.' Here again it may be objected, that our author has not ſtated *what* ſort of people. But I appeal to every perſon of ſenſe and candour,

whether in a country ſubject to ſo many revolutions, it is poſſible even for a conjuror to ſay more than that *ſome ſort of people* in France will diſlike their rulers. And let it be obſerved, that as the French have thrown off all reſpect for the *heavenly bodies*, the *vox ſtellarum*, or *voice of the ſtars*, may probably refuſe to anſwer Mr. Moore any queſtions about them.

But to come to ourſelves. 'England is as much concerned in the actions and affairs of theſe times as any nation in Europe, and will, I fear, ſuſtain ſome loſs and damages, but her enemies will *ſuffer infinitely more*.' Surely this is good news, and what follows ſeems to confirm it. 'Spain is low and miſerable. The French are upon ſome grand deſign, but they will have enough to do to ſecure *themſelves* from danger; and it will concern the emperor to take advice of his wiſeſt counſellors to prevent impending miſchief.' Here, by the way, it may be obſerved, that our author does not ſtate which of the emperors, there being at preſent two very materially concerned in the preſent troubles. But I humbly apprehend that there was no occaſion to be ſpecific in this caſe, unleſs we can ſuppoſe that one emperor would take the 'advice of his wiſeſt counſellors,' and the other of counſellors of a different deſcription. I rather think this prediction applies equally to both.

To proceed; in July, he obſerves, that 'The influence of the late oppoſition of Saturn and Mars is renewed by the Quadrate Aſpects of Jupiter and Mars, and followed by one of Saturn and Mars,' and he adds, as no doubt my readers are ready to add with him, 'What can we expect by ſuch configurations, but troubles and devaſtations, and a multitude of evils? Italy and her territories are *like to* undergo ſome extraordinary revolution, *ſomething like* a change of their preſent conſtitution; the Neapolitans alſo; the papal powers in great anxiety with reſpect to their religion and manner of worſhip; a *few years* will determine their fate.'

Here I cannot but ſtop to point out the cautious ſhrewdneſs of our author. He predicts the anxiety of the papal powers about their religion, but does not ſay more than that 'a *few years* will determine their fate.' And why, ſays ſome critic, is he not more particular? I anſwer, how can he? How can he cram into one year more than it is intended to contain? At the end of the *few years*, I have no doubt he will point out the week and day, but to do it now is not reaſonably to be expected from one whoſe concern is to get us well through the preſent year only.

'New troubles and misfortunes in Spain and Portugal; *hot* debates and controverſies in their courts and councils; raſh reſolutions and imprudent actions.' I muſt remark, here that theſe *hot* debates, however unfortunate for Spain and Portugal, cannot be called unſeaſonable, for the weather laid down by our author oppoſite this paſſage is ſaid to be '*hot*, with thunder-claps in *ſome places*,' and why not in Spain and Portugal?

But ſtill there is comfort for Old England, for we are now aſſured that 'The London merchants receive welcome news from abroad.' Immediately after, however, 'Unwonted complaints trouble juſtice, and ſeveral *notorious ſinners* are met with, and puniſhed for their unlawful actions.' The latter propheſy is of ſo general a nature, that I apprehend our learned author would not be *much out*, if he were to publiſh it annually. What follows is of another nature. The 'Turks are very active in the eaſt, and a *certain power* in the ſouth is full of revenge and fury.' What I obſerved above of a *certain court*, muſt here be applied to a *certain power*. 'Rome's kingdom falls by famine, fire, and the ſword. Fear God, and give glory to him, for the hour of his judgments is come, &c. Rev. chap. 14, v. 7. The ſeveral *amicable rays* among the planets in September, ſhew great councils, attended with ſuitable negociations relating to *ſome* public affairs, in order to ſtrengthen and

confirm old leagues and alliances, and to procure new ones. I think it is on the part of Great Britain and Ireland.' This is evidently the period fixed by our author for the union parliament to aſſemble.

His opinion of *peace* is no leſs ſagacious, although he ſpeaks with caution. 'I *hope* ſome propoſitions for a general peace; however, *ſomething* of that nature *will be* talked of, but I am afraid it will not be effected; the world ſeems to be ſo much out of humour, and things of a different tendency being uppermoſt in men's minds. *Some powers* on the continent *ſeem to* interfere, to reconcile differences.'

Thus endeth the detail of events, whieh *Francis Moore, phyſician*, hath predicted for the preſent year. He concludes the whole with a prayer for the royal family and the nation, for which I ſhall refer to his work, and in which I truſt all loyal and good ſubjects will join—In the mean time, I hope you will, Mr. Editor, agree with me, that both ſtateſmen and people will hereafter have no cauſe to complain, ſhould croſs accidents come upon them unawares, ſeeing that all which is to happen is ſo clearly and explicitly laid down, from the falling of a ſhower to the tottering of a republic.

I am, ſir,

Your humble ſervant,

A FRIEND TO CONJURORS.

MEMORABILIA OF MARCH.

AMONG the Romans, March was the firſt month; and in ſome eccleſiaſtical computations, that order is ſtill preſerved, as particularly reckoning the number of years from the incarnation of our Saviour; that is from the 25th of March. It was Romulus who divided the year into months; to the firſt of which he gave the name of his ſuppoſed father *Mars*. Ovid, however, obſerves, that the people of Italy had the month of March before the time of Romulus; but that they placed it very differently, ſome making it the third, ſome the fourth, ſome the fifth, and others the tenth month of the year.

It was in this month that the Romans ſacrificed to Anna Perenna; that they began their *comitia*; that they adjudged their public farms and leaſes; that the miſtreſſes ſerved the ſlaves and ſervants at table, as the maſters did in the Saturnalia; and that the Veſtals renewed the ſacred fire.—The month of March was always under the protection of Minerva, and always conſiſted of 31 days. The ancients held it an unhappy month for marriages, as well as the month of May. The moderns have diſcovered no unhappy months for marriage, although now and then we hear of unhappy marriages of not a month's duration!

The firſt day of this month is uſually called St. David's, and is kept by the Welch, with great feſtivity, in memory of their tutelar ſaint. As there are many who join heartily in the convivial commemoration of this ſaint, who would be puzzled to ſay who or what he was, and as the tutelar ſaint have long been denied a place in our ſyſtems of biography, it may be perhaps new to many of our readers, that St. David was born at the latter end of the ſixth century; he was the ſon of Xantus, a prince of Wales, and his mother is ſaid to have been a *nun!* Where he was born is a ſecret, but all agree that he was a perſonage of conſiderable learning and elocution, and very remarkable for the ſtrictneſs and auſterity of his life; in his perſon he was tall, handſome, and well proportioned. He was the firſt biſhop of St. David's, and is ſaid to have continued upon this ſee ſixty-five years. He founded twelve monaſteries in the neighbourhood, and died at the advanced age of *one hundred and forty-ſix* years! It is ſaid his birth was predicted thirty years before it happened; that he had always an angel, both for guard and converſation; that he gave

the Bath waters that extraordinary heat which they ſtill preſerve; and that when once preaching to a numerous congregation, the plain ground ſhot up in their ſight, and mounted to a conſiderable aſcent. As we do not vouch for the accuracy of theſe relations, our readers may believe as far as conviction can reach.

They muſt exerciſe the ſame right in judging of the hiſtory of St. Patrick, whoſe day is kept on the 17th of this month, by all the true ſons of Old Ireland. If authors are to be believed, this St. Patrick was actually a Scotchman, and born at a place called Kirk Patrick, near Dumbarton. Here he was taken priſoner by certain Iriſh exiles, and carried into Ireland, and here, after making himſelf maſter of the Iriſh language, he made his eſcape, and returned home. About two years after he formed a deſign of converting the Iriſh, which he is ſaid to have completed in thirteen years, no great time for a work of ſuch magnitude. He died in the 120th year of his age, in the year 493. The place of his burial is unknown, and therefore claimed by the Iriſh in Down, by the Engliſh in Glaſtonbury, and by the Scotch in Glaſgow. There is a cave in the county of Donnegal, near the ſource of the Liffey, which is ſaid to have been dug by Ulyſſes, in order to hold converſations with infernals. The preſent inhabitants call it 'Patrick's Purgatory,' and affirm, that St. Patrick, or ſome abbot of that name, obtained of God by his earneſt prayers, that the pains and torments which await the wicked after this life might be here ſet forth to view, in order the more eaſily to recover the Iriſh from their ſinful ſtate and heatheniſh errors. If there are any who diſbelieve this, or that Ulyſſes had any occaſion to come to Ireland to converſe with infernals, when he might have had them nearer home, it is not in our power to explain the matter farther. We muſt, however, in juſtice add, that the report of St. Patrick's having ſwum acroſs the channel with his *head in his teeth*, is doubted by many intelligent perſons!

Of events, concerning which we can ſpeak with more certainty, there are but two that deſerve particular mention; the aſſaſſination of Julius Cæſar, a fact too well known to require recital, and the return of Columbus to Spain in 1493. Columbus was the *real* diſcoverer of America, although it took its name from Americus Veſpucius, who by the encouragement of the king of Portugal, made in 1497 ſome additional diſcoveries to thoſe of Columbus.

Martial, the celebrated Epigrammatiſt, is ſaid to have been born in this month, although the day cannot be aſcertained. Few men's writings have been criticiſed in more various ways. The genius of Martial, ſay his admirers, was extenſive and lively; no ſubject came amiſs to him, and he was certainly very capable, had the taſte of the times he lived in encouraged it, of keeping up the ſpirit of epigrammatic poetry, without the help of falſe wit. Others have judged of him much more harſhly, but he has generally been ſet at the head of his order.

Ovid was likewiſe born in this month.—His works are well known, and his poetical talents have juſtly ranked him among the firſt of Roman poets. It is allowed that he was the beſt-bred gentleman of all the geniuſes of the age he lived in. No man, as Scaliger ſays, ever did or can imitate the eaſineſs of Ovid's ſtyle: his great fault was, that he had too much wit, and too much luxuriancy of fancy, which he either knew not, or had not patience to correct. It muſt alſo be ſaid, that while we do not hear that he had great virtues, we are certain he had great vices, and that many of his verſes tend to the corruption of youth.

Otway, our celebrated dramatic poet, was given to the world in this month. His 'Orphan,' and 'Venice Preſerv'd,' ſufficiently ſpeak his praiſe, but much cannot be ſaid to the praiſe of the age he lived, or rather ſtarved

in. His death happened in 1685, 'in a manner,' ſays Dr. Johnſon, 'which I am unwilling to mention. Having been compelled by his neceſſities to contract debts, and hunted, as is ſuppoſed, by the terriers of the law, he retired to a public-houſe on Tower-hill, where he died of want, or, as it is related by one of his biographers, by ſwallowing, after a long faſt, a piece of bread which charity had ſupplied. He went out, as is reported, almoſt naked, in the rage of hunger, and finding a gentleman in a neighbouring coffeehouſe, aſked him for a ſhilling. The gentleman gave him a guinea; and Otway going away, bought a roll, and was choaked with the firſt mouthful.'

The deaths in this month, revive the memory of ſome of the moſt illuſtrious characters in Engliſh hiſtory; Eliſabeth, the queen, and perhaps the wiſeſt female ſovereign that ever ſat on a throne—William III, uſually termed our preſerver from ſlavery and popery—and James I, leſs to be mentioned with reſpect, for he paved the way to the unhappy events of his ſon's reign—ſir Iſaac Newton, one of the moſt celebrated philoſophers and greateſt genuiſes that ever appeared in the world, died on the 20th of this month. In contemplating his genius, ſays one who knew him well, it becomes a doubt, which of theſe endowments had the greateſt ſhare, ſagacity, penetration, ſtrength, or diligence; and after all, the mark that ſeems moſt to diſtinguiſh it is, that he himſelf made the juſteſt eſtimation of it, declaring, that if he had done the world any ſervice, it was due to nothing but induſtry and patient thought; that he kept the ſubject, under conſideration, conſtantly before him, and waited till the firſt dawning opened gradually, by little and little, into a full and and clear light.

Two of our moſt eminent modern architects died in this month, Mr. Robert Adam and ſir William Chambers—Somerſet-houſe, the Adelphi, and various other public buildings, will probably hand their names down to poſterity. It was alſo fatal to Boileau, the very celebrated French poet. His 'Art of Poetry,' was of the higheſt utility to his nation, by diffuſing a juſt way of writing and thinking, baniſhing every ſpecies of falſe wit, and introducing a general taſte for the manly ſimplicity of the ancients—To ſir John Denham, one of the fathers of Engliſh poetry—and Mr. Gilbert Weſt, celebrated for his admirable work called 'Obſervations on the Reſurrection.' He was devoted to learning and piety.

Nor muſt we omit, in this ſhort catalogue, the name of John Weſley, perhaps a more extraordinary character than any we have mentioned—a man who with the *fortune* of an apoſtle, and the induſtry of an apoſtle, by mere dint of induſtrious preaching and travelling, raiſed a ſect which at various times has been thought formidable even to the church, although it was not his intention that his labours ſhould be otherwiſe than ſubſervient to it. It has been juſtly ſaid, that if uſefulneſs be excellence, and if public good is the chief object of attention in public characters, John Weſley will long be remembered as one of the beſt of men, as he was for more than fifty years the moſt diligent and indefatigable.

ÆRARIUS.

A LITERARY IMPOSTURE.

IN the year 1794, Dr. Hager, whoſe treatiſe on the affinity of the Hungarians and Laplanders had rendered him well known to the learned world, was directed by the king of Naples to examine the two manuſcripts from which had been tranſlated the 'Codice Diplomatico della Sicilia ſotto il Governo degli Arabi,' in ſix volumes, quarto; and 'Libro del Conſiglio d'Egitto,' in one volume, folio. Finding that the whole was a

The Kingfisher.

literary forgery, the doctor did not hesitate to declare his opinion, however mortifying to the court of Naples, which had defrayed the chief expences of the publication. The Arabic manuscript which the abbé Vella had asserted to be the original of his 'Codice Diplomatico,' was found by the doctor to contain the Sacred Traditions, or accounts of all that Mohammed said or did from his birth till his death.

This manuscript was so disfigured by the wilful insertion of useless letters and redundant points, as to be rendered nearly unintelligible.

The other work, said to be translated from a manuscript of the library at Fez, was proved to be a mere creature of the abbé Vella's fertile imagination.

In his 'Reise von Warschaw nach des Hauptstade von Sicilien,' (duod. Wien. 1795) Dr. Hager gives an account of the Arabic manuscripts, containing part of the lost books of Livy, which the abbé Vella boasted that he possessed; and mentions, that lady Spencer, with a liberality that does honour to the British nation, when visiting Italy in 1794, offered to bear the expence of publication, rather than suffer such precious remains of antiquity to be longer buried in oblivion: but it appears, that Vella had only fabricated some passages from the Latin Epitome of Florus, into Arabic, of one of which Dr. Hager, in the little volume above quoted, gives an engraved specimen.

DESCRIPTION OF THE KINGFISHER.

With an engraving of that beautiful Bird, coloured from Nature.

THE Kingfisher, or Kingsfisher, (*Alcedo*, in ornithology) is a genus of the order of Picæ. It has a long, straight, thick, triangular bill; with a fleshy, plain, short, flat tongue.

Of this genus there are a great many species, with one or other of which almost every part of the world is furnished. Most of them frequent rivers, and live on fish, the singularity of catching which is admirable: sometimes hovering over the water, where a shoal of small fishes is seen playing near the surface; at other times waiting with attention, on some low branch hanging over the water, for the approach of a single one who is so unlucky as to swim that way; in either case dropping like a stone, or rather darting with rapidity on its prey; when, seizing it cross-wise in its bill, it retires to a resting place to feast on it; which it does piece-meal, bones and all, without reserve, afterward bringing up the indigestible parts in pellets, like birds of prey. The wings of most of the genus are very short: yet the birds fly rapidly, and with great strength. It may be remarked, that throughout this genus, blue, in different shades, is the most predominant colour.—The species found in the South Sea Islands, are held in a kind of superstitious veneration, by the natives of the places they severally inhabit, perhaps an account of their being frequently seen flying about the *morais*, or burial-places. That which inhabits Otaheite, where it is called *Erooro*, is accounted particularly sacred, and not allowed to be killed or taken.

The *Ispida*, or *common Kingfisher*, is not much larger than a swallow; its shape is clumsy; the bill disproportionably long; it is two inches from the base to the tip; the upper chap black, and the lower yellow. But the colours of this bird atone for its inelegant form; the crown of the head and the coverts of the wings are of a deep blackish green, spotted with bright azure: the back and tail are of the most resplendent azure; the whole underside of the body is orange-coloured; a broad mark of the same passes from the bill beyond the eyes; beyond that is a large white spot;

the tail is ſhort, and conſiſts of twelve feathers of a rich deep blue; the feet are of a reddiſh yellow, and the three joints of the outmoſt toe adhere to the middle toe, while the inner toe adheres only by one.

From the diminutive ſize, the ſlender ſhort legs, and the beautiful colours of this bird, no perſon would be led to ſuppoſe it one of the moſt rapacious little animals that ſkims the deep. Yet it is for ever on the wing, and feeds on fiſh: which it takes in ſurpriſing quantities, when we conſider its ſize and figure. It takes its prey after the manner of the oſprey, balancing itſelf at a certain diſtance above the water for a conſiderable ſpace, then darting into the deep, and ſeizing the fiſh with inevitable certainty. While it remains ſuſpended in the air in a bright day, the plumage exhibits a beautiful variety of the moſt dazzling and brilliant colours. This ſtriking attitude did not eſcape the notice of the ancients; for Ibycus, as quoted by Athenæus, ſtyles theſe birds, *the halcyons with expanded wings*. It makes its neſt in holes in the ſides of the cliffs, which it ſcoops to the depth of three feet; and lays from five to nine eggs, of a moſt beautiful ſemitranſparent white. The female begins to lay early in the ſeaſon, and excludes her firſt brood about the beginning of April. The male, whoſe fidelity exceeds even that of the turtle, brings her large proviſions of fiſh, while ſhe is thus employed; and ſhe, contrary to moſt other birds, is found plump and fat at that ſeaſon. The male, that uſed to twitter before this, now enters the neſt as quietly and as privately as poſſible. The young ones are hatched at the expiration of twenty days; but are ſeen to differ as well in their ſize as in their beauty.

This ſpecies is the *mute halcyon* of Ariſtotle, which he deſcribes with more preciſion than is uſual with that great philoſopher. After his deſcription of the bird, follows that of the neſt; than which the moſt inventive of the ancients have delivered nothing that at firſt ſight appears more fabulous and extravagant. He relates, that it reſembled thoſe concretions that are formed by the ſea water; that it reſembled the long-necked gourd; that it was hollow within; that the entrance was very narrow, ſo that, ſhould it overſet, the water could not enter; that it reſiſted any violence from iron, but could be broke with a blow from the hand; and that it was compoſed of the bones of the ſea-needle. The neſt had medical virtues aſcribed to it; and from the bird was called *Halcyoneum*. In a fabulous age, every odd ſubſtance that was flung aſhore received that name; a ſpecies of coral, a ſponge, &c. having by the ancients been dignified with that title from their imaginary origin. Yet much of this ſeems to be founded on truth. The form of the neſt is juſtly deſcribed; and the materials, which Ariſtotle ſays it was compoſed of, are not entirely of his own invention. Whoever has ſeen the neſt of the Kingfiſher, will obſerve it ſtrewed with the bones and ſcales of fiſh; the fragments of the food of the owner and its young. On the foundation laid by the philoſopher, ſucceeding writers formed other tales extremely abſurd; and the poets, indulging the powers of imagination, dreſſed the ſtory in all the robes of romance.

According to Ovid, this neſt was a floating one. It was therefore neceſſary to plant it in a tranquil ſea, and to ſupply the bird with charms to allay the fury of a turbulent element, during the time of its incubation; for it had at that ſeaſon power over the ſeas and winds; thus Theocritus, as tranſlated by Fawkes:

'May *Halcyons* ſmooth the waves, and calm the ſeas,
And the rough ſouth-eaſt ſink into a breeze;
Halcyons, of all the birds that haunt the main,
Moſt lov'd and honour'd by the Nereid train.'

Theſe birds were equally favourite with Thetis, as with the Nereids, as

if to their influence theſe deities owed a repoſe in the midſt of the ſtorms of winter, and by their means were ſecured from thoſe winds that diſturb their ſubmarine retreats, and agitated even the plants at the bottom of the ocean.

Such are the accounts given by the Roman and Sicilian poets. Ariſtotle and Pliny tell us, that this bird is moſt common in the ſeas of Sicily: that it ſat only a few days, and thoſe in the depth of winter: and during that period, the mariner might ſail in perfect ſafety: for which reaſon they were ſtyled *Halcyon days*.

'Alcyone, compreſs'd,
Seven days ſits brooding on her wat'ry neſt,
A wintry queen; her ſire at length is kind,
Calms every ſtorm, and huſhes every wind.'
DRYDEN'S OVID.

In after-times, theſe words expreſſed any ſeaſon of proſperity: theſe were *Halcyon days* of the poets; the brief tranquillity, *ſeptem dies placidi*, of human life.

The poets alſo made it a bird of ſong. Virgil ſeems to place it in the ſame rank with the linnet, and Silius Italicus celebrates its muſic, and its floating neſt. But theſe writers ſeem to have transferred to our ſpecies the *vocal alcedo*, one of the loſt birds of the ancients.

As the ancients have had their fables concerning this bird, ſo have the modern vulgar. It is an opinion generally received among them, that the fleſh of the kingfiſher will not corrupt, and that it will even baniſh all vermin. This has no better foundation than that which is ſaid of its always pointing, when hung up dead, with its breaſt to the north. The only truth which can be affirmed of this bird when killed is, that its fleſh is utterly unfit to be eaten; while its beautiful plumage preſerves its luſtre longer than that of any other bird we know.

This bird is found not only in Britain, but throughout Europe, Aſia, and Africa, as ſpecimens have been received both from China, Bengal, and Egypt. Belon alſo remarks his having met with it in Romania and Greece; and Scopoli notices it as a bird of Carniola, where he ſays it remains the whole year as in England. Indeed it bears the rigours of the colder climates ſo well, that among the Germans it has gained the name of *Eiſzvogâl*, or the *Ice bird*. Olina ſpeaks of it as not regarding the ice and cold: and Gmelin aſſures us, that it is found even in Tartary and Siberia. But however this may be, there are few winters in which many of theſe birds do not periſh, apparently from cold alone; as ſeveral have been found frozen ſtiff by the ſides of even running water, without the leaſt mark of violence about them. M. D'Aubenton has kept theſe birds for ſeveral months, by means of ſmall fiſh put into baſons of water, on which they have fed; for on experiment they have refuſed all other kinds of nouriſhment.

ACCOUNT OF A NEW SPECIES OF SPERMACETI CANDLES.

AMONG the extraordinary diſcoveries with which this ingenious age has abounded, none appear more curious than a late experiment in chymics, which is ſaid to have ſucceeded admirably. Modern ingenuity ſeems, indeed, to have abundantly ſurpaſſed ancient reſearches, not only in the ſucceſs, but in the ſubjects of its exerciſe. The tranſmutation of metals, for example, it is well known, employed the learned attention of centuries; and the diſtinguiſhed epithets of the Greek orators was transferred to certain golden philoſophers of the crucible, who purſued through a diſappointed life the rich dream of *alchymy*. Their want of ſucceſs is the

more to be lamented, as their purſuit was doubtleſsly diſintereſted, and perſevered in merely for the advancement of learning.

The proceſs, however, ſtill remains fruitleſs; and the ſubject of it, it is to be feared, will long continue the grand *deſideratum* in the world of ſcience.

But the newly acquired knowledge may be conſidered at leaſt as equivalent in point of curioſity, and more ſo as to uſe. The change of lead or iron into gold, though it carries with it ſomething very pleaſing to the imagination, would be found in effect little advantageous to the Midas who ſhould accompliſh it, or to the Peru or Mexico, where it ſhould be accompliſhed.—The modern diſcovery, on the contrary, of the tranſmutability of the *human body* to a *ſpermaceti candle*, (for ſuch is the extraordinary ſubject of the ingenious and ſucceſsful reſearch to which I allude) cannot fail of being equally beneficial to the projector and the public.

My reader will probably be as much ſurpriſed, as I confeſs myſelf to have been, if he has not happened to meet with an account of this transformation, in ſome of the late publications. But it comes to us ſo circumſtantially related, that by a new proceſs of chymiſtry juſt diſcovered, the beſt ſpermaceti may be procured from dead human bodies, that it challenges peculiar attention.

Whether this new metamorphoſe be conſidered in a moral or literary light, it will be found equally ſatisfactory. No mean maſter of philoſophy, the univerſal Shakſpeare, has already moralized on the contraſted ſtate to which the material part of us, even of kings and heroes, is ſubject:

Imperial Ceſar, dead and turn'd to clay,
Might ſtop a hole to keep the wind away;
O! that the earth, which kept the world in awe,
Should patch a wall, t' expell the winter's flaw!'

How much more pleaſing the contemplation, eſpecially to the literary labourer, that his earthy part, after having been animated by the genius of his mind, ſhould not degenerate into the unworthy offices foreſeen by Hamlet; but, on the contrary, ſhould aſpire to the generous purpoſe of repaying the favours it had received from its old companion—of ſhining with grateful flame on the ſtudy of thoſe very pages, which the labours of the mind had compoſed by the leſs brilliant glimmerings of the lamp.

It was long a doubt among the learned, whether ſpermaceti were a mineral or an animal ſubſtance. On that head, if any difference of opinion could have remained, it would now be entirely cleared up in favour of the latter hypotheſis, by the late noble experiment; proving, excluſively of its cetaceous origin, from which the favourers of that hypotheſis deduce it, that it may be procured from a much nobler animal ſubject, 'not very like a whale,' to recur to Hamlet again, but much ſuperior.

It is to be obſerved, that in conſidering this novel queſtion, it is only regarded in a philoſophical point of view: contradiſtinguiſhed to any judgment that may be formed on its propriety, conſidered on more high and ſolemn grounds. The advantages of the ſcience of anatomy to the preſervation of health and prolongation of life, are too well known to be inſiſted on; and the penitent practice of malefactors, becoming benefactors to their country, by the diſpoſal of their perſonal property after their deceaſe, appears to have flouriſhed in the time of the Spectator, from the bargain recorded by him, ſold by 'a Bite who was to be hanged in chains.' Whether this particular privilege ſhould be extended, and a general power of ſelf-alienation be allowed, even for the uſeful and new lights intended by the modern diſcovery, it is not for an humble obſerver to decide; —doubtleſs, the preſent luminaries of church and ſtate, will either warmly

ſupport, or entirely extinguiſh, the new project, as it may deſerve. In the mean time, ſuppoſing it not to be ſnuffed out the moment it has been lighted, it may be varied into more general view; and we may be permitted to ſpeculate on the various ſupply that might be found from human nature, for the different ſorts of lights required in the purpoſes of life.

The relation between body and mind, though not particularly underſtood, is generally admitted; and their reciprocal influence is univerſally felt. It is pretty clear, therefore, in diſtributing the ſeveral ſubjects of the ſuppoſed corporeal *tranſlumination*, that the character which each has ſuſtained before it, is to regulate the claſs of luminary in which he is poſthumouſly to ſhine. So it may appear literally, according to the beautiful metaphor of the poet:

'Even in our aſhes live our wonted fires.'

The chiefs who ſhine in war, might continue in ſplendour, lighted up on the walls they have defended; or more naturally ſtill, in rockets to be thrown from them; and the brunette beauties of the country, not leſs killing, could add the brightneſs of their eyes to the brilliancy of the blue-lights, and ſtill dazzle the beholders.

The gentle maiden, untimely torn from a world ſhe had juſt begun to adorn, ſhould ſtill beam the pureſt ray from the virgin-wax taper, to communicate the chaſte affections of ſurviving lovers; and the nuptial torch ſhould be lighted at the ſame inſtant, by the united and 'wonted fires,' of the happy wedded pair who had lived and died together; and who ſhine a conſtant and equal example of the holy flame.

Spendthrifts would be candles lighted at both ends, and a miſer would continue to die, as the ſnuff of a wick on a ſave-all. The little ductile wax, lighted without warmth, might, like its conſtituent, the *petit-maitre*, attend his miſtreſs to the toilet, and then—go out; while the bully, vapouring below in a huge flambeau, ſhould emit volumes of ſmoke from very little fire.

The hypocrite, the traitor to his friend, the ſyſtematic ſeducer, the deep deſigner of fraud, and the man of ſelf, would be all worthy candidates for the honour of illuminating one ſide of the dark lanthern. Iraſcible men, ſubject to ſudden fits and ſtarts of paſſion, would bounce about very naturally in ſquibs and crackers; and if obſtinately choleric, might arrive at the dignity of fireworks. A plain ſteady man, and a decent mould candle, might agree very well; but a dirty fellow ſhould be a dipped tallow; and a mean ſcoundrel a farthing candle. Authors would very naturally be ardent to relumine their garrets; and the plagiariſt would be quite at home, as a thief in the candle. How admirably would democrats be diſplayed in firebrands—and the advocates for equality crackle in a general conflagration.

Lawyers, according to the uſe of the legal lights of their 'brief candle' in life, would either guide the dark way of the traveller, from the friendly beacon; or puzzle him, as *ignes fatui*, in the labyrinth. Bonfires, rejoicing for glorious ſucceſſes, would require the ardour of the ſoldier who had fallen to acquire them:—patriots and heroes would burn in the frankincenſe, and ſtill live grateful to the ſenſe of their country:—and the man of God might continue to enlighten the people, from the watch-tower on high.

P.

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[For the Explanation, see Vol. 92, Page 111.]

D.	H.	Baro.	T.out	T. in	H.	C.	Wind.	Weather, &c.
1	8	29,67	33,5	44	60	f	S O	. little rain: fine. cloudy
	2	29,57	46	47	65	5	SW 2	. fine. clear night
2	8	30,06	35,5	45	59	2	WSW 1	foggy. thick upward
	2	30 08	44,5	47	59	h	WSW 1	. more wind at night. gentle rain
3	8	29,89	47	49	61	f	W 2	. not cloudy: thick upward
	2	30,03	47	50	56	h	WSW 2	. not cloudy. cloudless night
4	8	30,29	38,5	48	57	1	W 2	hazy
	2	30,36	46	51	55	2	W 2	. hazy. cloudless night
5	8	30,40	35	47,5	58	f	W O	. thick fog. brighter
	2	30,36	40	47	69	f	W O	. cloudless eve. foggy
6	8	30,38	34,5	46	62	f	W 1	. less fog and wind N
	2	30,38	36	45,5	64	f	NW 1	not cloudy. cloudless night
7	8	30,33	31	43	59	f	NNW 1	not cloudy. fine
	2	30,33	37	44,5	57	4	ENE 2	. fine night. thick upward
8	8	30,35	33,5	42	53	f	ENE 1	. thick upward
	2	30,34	35	42	54	5	E 1	. fine night
9	8	30,29	32	41	56	f	NE 1	. less fog and cloudy
F	2	30,29	36,5	43	55	4	ENE 1	
10	8	30,19	35	41	58	5	E 2	. fine
	2	30,11	36,5	42,5	57	2	E 1	. clear night
11	8	30,03	33,5	41,5	60	o	E 1	slight fog
	2	30,02	38,5	42,5	55	1	E 2	
12	8	29,98	29	40,5	58	1	ENE 1	foggy: cloudy
	2	29,96	34	41,5	56	4	ENE 2	. thick upward at eve
13	8	29,82	32	40,5	57	f	NE 1	. thick upward
	2	29,86	34,5	41	56	h	ENE 1	
14	8	30,04	33	41,5	56	f	NE 1	. thick upward
	2	30,08	33,5	41,5	56	h	NE 1	. very thick upward
15	8	30,16	32,5	40,5	57	f	NNE 1	. very thick upward
	2	30,17	36	41	58	f	NE 1	. thick upward at night: little rain
16	8	30,08	36,5	41,5	68	f	E 1	. drizzling. fair.
	2	30,07	41,5	42,5	68	f	E 1	
17	8	29,98	39	43,5	80	f	E 1	
	2	29,88	42	44	78	h	E 2	. fine night: clear
18	8	29,92	36,5	43,5	66	f	E O	. not cloudy
	2	29,97	42,5	45	65	4	E 1	hazy. less cloudy
19	8	30,00	33,5	45	69	f	E O	thick fog. sun visible: slight fog
	2	29,92	39,5	45	67	2	E O	slight fog. cloudless night
20	8	29,78	35,5	44,5	69	f	E O	. fine
	2	29,69	44,5	45,5	65	3	E 1	hazy
21	8	29,75	41,5	47	68	3	ESE 1	foggy
	2	29,73	49,5	48,5	63	3	E 1	hazy. cloudless night
22	8	29,65	41	48	65	3	E 1	foggy
	2	29,58	50	50	62	1	SSE 1	hazy
23	8	29,42	41	49	64	3	E 1	foggy. more cloudy
N	2	29,42	48,5	51	59	4	E 1	. fine. clear night: cloudy
24	8	29,45	38,5	49,5	61	h	ENE 1	
	2	29,54	39	49	62	h	NE 1	. drizzly night
25	8	29,70	37,5	48	62	h	NE 1	little small rain
	2	29,74	41	49,5	64	5	NE 1	slight fog. drizzly night
26	8	29,84	35,5	47,5	65	1	NE 1	
	2	29,92	35	47	60	5	NE 1	: more wind and hard frost
27	8	30,03	32	44	57	5	ENE 2	
	2	30,03	35	44,5	54	5	ENE 1	
28	8	30,05	31	42	53	4	NNE 1	slight fog
	2	30,04	35	43	52	5	NNE 1	

REMARKS *on the State of the* AIR, VEGETATION, *&c. in* February.

THE winds were calm and gentle, and after the 6th almoſt conſtantly between the NE and E, which rendered the air cold. The thermometer was from 31 to 50, but the mean heat was not quite 38, two degrees leſs than January. Crocuſes begun to flower on the 19th; but the peas noticed laſt month, made little or no progreſs.

Rain 19 hundredths of an inch.

OBSERVATIONS *on the* DISEASES *in* February.

DISEASES of the ſame nature with thoſe obſerved during the laſt month, prevailed the greater part of this; but, toward the end, truly inflammatory complaints became more frequent. Aſthma and conſumption proved ſtill more fatal, and indeed the general mortality was even greater than in the former month. Meaſles were very common, and the ſtate of the weather being unfavorable, many deaths were the conſequence. Gout (but principally of the *atonic* kind) was very prevalent, and in general obſtinate; leaving more than uſual weakneſs behind after the fit had gone off. An efflorescence of the ſkin was frequently met with, unaccompanied with fever, and chiefly afflicting children; it ſeemed to depend on the abſorption of ſome acrid ſecretions in the firſt paſſages, as it went off very ſoon after evacuating the bowels. The number of burials, from the 29th of January to the 4th of March, were 2551.

ON THE SPIRIT OF PLAY.

An Eſſay, from the Pen of Mr. Boyd, the ſuppoſed Author of Junius.

'Effodiuntur opes, irritamenta malorum.' OVID.
Then gold's dug up, the ſource of every ill.

HAVING taken occaſion, in ſome of my periodical obſervations, to animadvert on the mode of employing time, I had the ſatisfaction a few evenings ago of hearing the ſubject brought into conſideration in a company of gentlemen well qualified to judge. The ſpirit of this converſation I do not know that I can more agreeably give, than by alluſion to the characteriſtic titles of the perſonages who compoſed the immortal club of the Spectator: as it happened fortunately that the company conſiſted, though on a ſmaller ſcale (my friends will excuſe me) of many of the profeſſional characters that conſtituted that diſtinguiſhed ſociety.

I muſt premiſe, as a proof of the freedom and impartiality with which the converſation flowed, unclogged by any proſpect or apprehenſion of its appearing in print, that my *ſhort face* was by no means ſo readily recogniſed as that of the illuſtrious author, whoſe perſonages I preſume to borrow.

The gentleman who began the ſubject, we will take the liberty to diſtinguiſh by the name of colonel Sentry: who, though he had not fought in the campaigns of the duke of Marlborough, was not unknown to the ſervice: and who has enjoyed much of his life with thoſe who were an honour to that honourable profeſſion. He appeared to have rather more years and experience than ſome of his friends near him: which obtained him their obliging and friendly attention.

'Few things have ſurpriſed me more,' ſaid the colonel, 'than the univerſal *ſpirit of play* which I have

obſerved to prevail in all ranks and profeſſions of men: even ſome of thoſe which are generally reputed the moſt reſpectable. Trade, for inſtance, ſeems often to partake deeply of it: or, indeed, to be nearly congenial. Happily, improper examples of either occur rarely in this country (India): you will give me leave, therefore, to appeal to Old England, where you muſt remember to have ſeen old gamblers tottering to the Alley and to 'Change, with as eager anxiety, and on as hazardous hope, as animates the young ſpendthrift in St. James' ſtreet: while the coachmen and footmen of both are as buſy in their ſubordinate ſtrain, in the lobby or the ale-houſe, engaging for leſs, though not leſs engaged, than their maſters. Not intending, however, to take the queſtion on too wide a ground, let us obſerve the effects of this paſſion on ſocial manners. In that point of view, without any over-ſtrained compliment to our preſent ſociety, let us only ſuppoſe an impartial perſon, or a well-informed man, if you will, to conſider the manner in which we paſs our evening: and to compare it with the faſhionable mode in which a ſet of people, for I cannot conſent to give them the name either of company or ſociety, form themſelves into hoſtile array, make ready with their purſes and bank-notes, drawn up round the gaming-table, for mutual plunder, and carry on the civil war. For my own part, I have ſo much inſtruction from my friends, ſir Andrew Freeport, and the templar, and ſo much elegant knowledge of the *bon ton* from my neighbour,' (William Honeycomb returned a moſt polite bow) 'that I would not exchange my preſent advantage for the happineſs of winning a thouſand pounds, even from the beſt friend I have in the world.'

When Mr. Honeycomb obſerved that the colonel had completely concluded his remark (for, however impatient he was to reply, no temptation could induce him to any thing like interruption) 'I am as much ſurpriſed,' ſaid he, 'as my friend the colonel can be: but not on the ſame ground. I am aſtoniſhed, I confeſs, that a perſon of his *ſçavoir vivre*, *un homme du monde*, can entertain ſuch antediluvian ideas. Aſſuredly, the compliment he has been pleaſed to expreſs to our ſociety, demands in juſtice more than a return on our part: for nothing, certainly, can be more to our advantage than hearing him. It is, as *Spec.* ſays, ſhortly, but emphatically, *utile dulce*.' But I hope our friend will have the goodneſs to remember the pleaſure of variety: which, though I do not pretend to be a profound logician, I ſuppoſe is the ſame thing as variety of pleaſure. Sameneſs of enjoyment, whatever be the ſubject, muſt pall upon the ſenſe, as an elegant author has it: and muſt terminate in that moſt ſhocking of all ſenſations, or, if I may be allowed to ſay, no ſenſation, *ennui*. On the contrary, after edifying on the diſcuſſion of revenues and commerce of this mighty country, and admiring the military glories of our gallant heroes, and their graceful laurels: how delightful to change the ſcene!—to enjoy the quick return of the revenues of vingt-un, and the fluctuation of commerce, at the card-table?'

'I beg pardon,' interfered ſir Andrew Freeport, 'I ſhould not have interrupted Mr. Honeycomb's wit (another bow) if his alluſion to commerce had not reminded me of a remark that the colonel began with: which, indeed, I thought a little extraordinary from a man of my friend's ſenſe and experience. That the ſpirit of trade ſhould be confounded with the ſpirit of gambling, I confeſs I did not expect to hear brought forward in account, at the cloſe of the eighteenth century. When the credit of the nation ſtands higher, and by the ſame rule the intereſt of money falls lower, both at home and abroad, than at any other period,

and when theſe great points have been effected in proportion as trade has been extended, I deſire that the queſtion may be fairly balanced. And it might be left on that ſtatement, without going into any items of calculation. But if, beſides, the different qualities of the ſubjects be conſidered; if it be recollected that commerce civiliſes and harmoniſes mankind, unites the different and diſtant nations of the globe into one great whole, and while it relieves the wants of the moſt barbarous, multiplies the enjoyments of the moſt refined, I truſt that no fair arbitrator will bring the nature of trade on the debit ſide, without at leaſt adding, errors excepted.'

The templar, who loved a game at whiſt, took advantage of ſir Andrew's pauſe, to enter his plea in favour of his clients of the card-club. 'Although', ſaid the learned advocate, 'I am infinitely obliged by the complimentary opening of the colonel, I muſt beg leave to differ from him in the unqualified extent with which he has laid down his principle. The caſe appears to me to lie in a nut-ſhell, and to be merely this: whether the great ſyſtem of ſociety is to be held an excluſive company of grave reaſoners, prohibiting every amuſement as contraband; or whether an appeal will not ſometimes lie from the common law of converſation, to the chancery of play: or ſtill more directly, perhaps, to the equity and practice of the houſe of lords. It may be conſidered whether ſuch prohibition of cards be not trenching on Magna Charta, and ultimately affecting even the liberty of the preſs. Reſtraint of the ingenuity of the mind, in one inſtance, may grow into precedent for checking it in others: and in the caſe of cards, I aver, on the laws of calculation, there are as many neat points as can occur in the courts. Not to take up too much of your time, I ſhall only cite one. It is from the higheſt authority; *Hoyle's Reports*, p. 59. A. and C. *verſus* B. and D.—a caſe as curious as any I have met with on the doctrine of dower, or even on the ſubject of laſt wills and teſtaments.—Spades trumps. A. leads the ten: B. plays the deuce.' ——The colonel could contain no longer. 'Gentlemen, you give me no quarter. I might have ſtood my ground againſt Honeycomb's light troops, or even ſir Andrew's charge; but I muſt demand a parley, againſt the learned battery juſt opened; which, inſtead of nut-ſhells, as was promiſed, attacks me with the heavieſt *canon law* I have ever experienced. But I ſtill ſhould rely on the generoſity of my enemy; and I truſt, if the grounds of my argument were fairly underſtood, you would ceaſe hoſtilities.' The company obſerving the colonel look a little grave, preſſed him to proceed:—he did, as follows:

'I hope it will not be ſeriouſly underſtood, that in the opinion I offered, it was intended to include any of the caſes that have been ſuppoſed. Moroſe, indeed, muſt be the cynic, who would cenſure with any ſeverity the innocent relaxation from graver ſubjects, which is found in the gay and elegant circles to which Mr. Honeycomb ſo happily contributes; where the ſacredneſs of female ſociety precludes any poſſible exceſs; or in the ſocial club of my learned friend, from whence, if we may judge from the ſpecimen he has given us of A. and B. the eloquence of the bar ſeems by no means excluded. But how could my worthy friend on the other ſide of the table ſuppoſe any alluſion to the honourable merchant, when I pointed to the practices of the *pſeudo-trader*. In illuſtration of the juſt eulogium he has pronounced on his reſpectable profeſſion, I am ſure he will give me leave to quote lord Chatham's ſtigma on thoſe who depreciate or diſgrace it. "I mean not, my lords, thoſe muck-worms of the alley and vultures of the Exchange, who creep in the dirt of

clandeſtine contracts, or fatten on the carrion of corruption; thoſe pick-pockets of the public, who play with the property of the ſtate-creditor, and ſport with the mite of the widow, and the orphan's pittance; thoſe ſwindlers of the ſtate, who ſell what they are not poſſeſſed of, and purchaſe what they cannot pay for: I ſpeak my lords, of the honeſt and induſtrious merchant, whoſe upright conduct is alike the honour and ſupport of his country: whoſe ſhips are ſeen wherever ſeas can bear, or winds can waft them; the various ſtreams of whoſe commerce, returning in full tides of wealth, water the country with opulence."—

'The deſire of gain, it muſt be confeſſed, is a very general, if not an univerſal principle, qualified with the exception of ſome philoſophical inſtances, which only prove the rule. But the honourable purſuit of fortune, is not only a praiſe, but a duty: and it would be extreme injuſtice to confound the fair fruits of genius and induſtry, with the ſpoils of cunning; or attribute the principles of vice, to the practice of virtue.

'Yet how ſhall we diſtinguiſh virtue from vice, honour from diſhonour, or right from wrong, in the conduct of a man devoted to play? The barriers ſet up by reaſon and religion, between the duties and the crimes of men, in every other inſtance, ſacred and eternal in the eſtimation of mankind, ſeem to be borne down and annihilated by the force of this extraordinary paſſion. I do not ſpeak of the profeſſed and decided gambler. In his uniform mind, there is none of either the diſtinction or confuſion that I have mentioned. It preſents a *carte noire* of infamy, undiſturbed by a ſingle ray of any virtue. My poſition applies to the unhappy inſtances of noble minds, debaſed by this ignoble vice: of men of honour, diſhonouring every high quality they poſſeſs, by this vile paſſion;—whoſe hearts not only pure and ſpotleſs, but glowing with every generous ſentiment, are infected alone by this fatal gangrene, which benumbs every feeling while it predominates, and deadens the circulation and action of every virtuous affection. How ſhall this paradox of the human mind be accounted for? Is it poſſible to reconcile the contradiction, of oppoſite principles exiſting together in the ſame breaſt; of contrary affections in the ſame heart, and thoſe of the moſt powerful nature too. Friendſhip and enmity, eager each to act "up to the very height of its bent": but both, to the ſlaves of accident, and directed to action indifferently, as chance ſhall call forth the one or the other?

'I ſhall ſuppoſe, for inſtance, two men, connected by the cloſeſt ties of friendſhip, and differing only in one point: Orgaſtes is ſmitten by the love of play; the paſſion of Eugenius is for the felicity he finds at home in his family. The nights of Orgaſtes are paſſed at the gaming table, while Eugenius repoſes on the boſom of conjugal happineſs. Yet is not the latter averſe from the amuſements of moderate play, the *jeu de ſocieté* of a friendly party. Orgaſtes invites him to one of his friendly parties on a little country excurſion. He leaves his happy home with reluctance; but appoints a ſpeedy return to happineſs, heightened by a ſhort abſence. They proceed: and Eugenius is delighted with the wit and eloquence of his friend's friends: for they are of the firſt claſs of faſhion and talents. Play is propoſed. Stakes grow high, and Eugenius heſitates: but ſoon ſtimulated by example, and abſent from the happy reſource to which he would have flown if he had been near his home, he is tempted to one throw. The only difficulty is the firſt ſtep: then *facilis deſcenſus Averni*—Eugenius is undone. And by whom?—By his friend Orgaſtes: by him, who, in every other poſſible incident of life, would have ſacrificed himſelf for the other's happineſs.—The friend then will reſtore

to the ruined Eugenius the rapine of the gambler?—No—Orgaſtes is plundered in his turn:—and if more exquiſite miſery can be imagined than that of the father and huſband, till that curſt moment, the happieſt that ever enjoyed thoſe titles, it is the lot of Orgaſtes:—for all his friend's woes are heaped upon his head.

'Really, however, it muſt be confeſſed,' continued the colonel, 'are the ſentiments of affection or friendſhip found to flouriſh long in the mind polluted with this paſſion. Habitual intercourſe and participation in ſcenes ſo fatal, gradually weaken the ſprings of ſympathy and pity. For if the frequent ſpectacle of executions be found ſufficient to blunt the feelings of the ſpectators, what reſiduum of tenderneſs ſhall we expect in the breaſt of the executioner?

'On the whole,' continued the colonel, 'whether this pernicious paſſion in exceſs, be conſidered on the ground of virtue or religion, in relation to morals or to manners, it will appear not blacker in its nature than ingratitude, and ſome other odious vices, but infinitely more comprehenſive in its miſchiefs than any, and the cauſe of moſt. More violations of friendſhip, more family afflictions, more fraud and cruelty, more murder, and beyond compariſon, more ſuicide—that laſt completion of crime, to which alone repentance is denied, are directly derived from this ſource than from any other. It is the parent of vice, and the deſtroyer of virtue.'

MEMOIR OF THE BENGAL COCHINEAL.

By Dr. Nicholas Tontano.

THE introduction of the cochineal inſect into Bengal, which our neighbours had endeavoured to naturaliſe in their Weſt-India poſſeſſions, is an event that deſerves to be particularly marked, as being likely, under proper management, to become not only a new era in the progreſſive reſources of the Eaſt-India company, but an acceſſion of opulence to the Britiſh empire:—an era the more remarkable, as, notwithſtanding the attempts of government, the deſign was not accompliſhed but through accident, the great parent of diſcovery, and which, with never-ceaſing influence, operates in ſo many ways for the good of mankind.

After a large plantation of the various ſpecies of opuntia had been reared at Madraſs, waiting only for the arrival of the inſect to make it ſerviceable, which a long correſpondence (from the year 1787 to 1790) could not obtain, Dr. Anderſon's repeated ſollicitations about it had been almoſt forgotten: yet, though his laborious induſtry, and zeal for his country's intereſt, had no other reward, the introduction of the cochineal inſect into India is entirely owing to his publications on the ſubject, which fortunately fell into the hands of captain Nelſon, who was then ſtationed at Madraſs with the 52d regiment. On the captain's return to India in 1795, the fleet, in which he came, repaired for refreſhments to the coaſt of Brazil, and anchored in the port of Rio de Janeiro. In his perambulations a little way out of town, in which he was attended with the uſual guard, he ſaw a plantation of opuntia, with the inſect upon it. This circumſtance immediately brought to his recollection the ardent wiſh for the importation of the inſect expreſſed in the letters he had read at Madraſs; and he conceived the hope of being able to gratify Dr. Anderſon's deſire, by carrying ſome to India with him.

A day or two previous to his embarkation, he took another walk to the place where he had ſeen the opuntia, or napal: and made bold to aſk the cultivators for ſome of the plants, being curious, he ſaid, in matters of natural hiſtory. Having collected ſeveral other plants, he wiſhed to have

this alſo. The good people, being the leſs ſuſpicious of any deſign, as he was in his regimentals, granted his requeſt. They gave him ſeveral plants with inſects upon them, which he carefully carried on board. Many of theſe, during the paſſage to Bengal, which was rather too long and tedious, for the tranſportation of ſuch delicate paſſengers, died. A few inſects only remained alive on the laſt plant, ſeveral of the leaves having withered.

Capt. Nelſon, on his arrival in Calcutta, ſent the ſurvivors to the botanic garden, where they were diſtributed on the ſeveral ſpecies of the opuntia. This well nigh fruſtrated the whole labour. On the China and Manilla ſpecies of the napal they were found to die faſt.

It fortunately occurred to make trial of the indigenous opuntia of Bengal, which is alſo abundant in many parts of India. On this the inſects thrived amaſingly: inſomuch that, from theſe few, in the courſe of four or five months, a quantity had been collected ſufficient for diſtribution among all who wiſhed to try the rearing of them: and ſeveral plants, on which the inſect were feeding, were ſent to Madraſs.

The novelty and importance of the object, promiſing ſo plentiful and ſpeedy a harveſt of fortune, engaged a multitude of individuals to undertake the buſineſs: and this, no doubt, the more readily, as the cultivation of this rich field of wealth required but very little capital. Many golden dreams were enjoyed by the new planters. All who had a mind were provided with inſects, and undertook plantations of opuntia.

The anxiety and impatience natural to all, who, indulging in ardent expectations, undertake new enterprizes, induced ſome of the firſt cultivators of the napal, to put the inſect upon it, when the plant had ſcarcely emerged from the ground. Others, through inattention, kept their inſects in places too near to the young plantations, where the opuntia was growing, which, in a tender and premature ſtate, was devoured by thoſe creatures when hard preſſed by hunger. The unſkilful mode of drying the inſect was adopted likewiſe: and ſome of thoſe perſons, whoſe opinions lead the multitude, declared in the moſt decided and poſitive manner, that the cochineal would never anſwer, as it would not be found worth the trouble and expence attending the cultivation of it. All theſe circumſtances damped, in a great meaſure, the ardour of the enterprize. Many abandoned the purſuit, and left the inſects to provide for themſelves, after the plants deſtined for their uſe were deſtroyed, wherever they could find nouriſhment. They were ſeen flying about indiſcriminately on various other plants, and thus periſhing: while others rooted out the plantations, and employed the ground for other purpoſes.

Beſide the diſcouraging circumſtances already mentioned, it was urged, that the ſpecies of inſect imported into India was only the *grana ſilveſtris*, and that the firſt ſpecimens ſent home had been found to be of no value. They had grown humpy and muſty for want of being properly dried, or thoroughly diveſted of the cottony ſubſtance, with which the inſect is covered. But ſuppoſing, it was added, that a proper mode of drying and preparing it could be found out, and the cultivation of it brought to the greateſt perfection, it would ſoon overſtock the market, as there is a certain quantity only, and that not very great, which is required for Europe. This would ſoon be ſupplied, and loſs inſtead of gain would accrue to the planters. The exceſs, however, it was farther urged, was to be preſumed only in the caſe of the country being able to ſupply plants ſufficient for the food of the inſect, which was very doubtful, on account of its quick re-production, as it ſends forth a new generation every forty days.

Theſe, with other objections of leſs force, may eaſily be refuted by any impartial obſerver, acquainted with the nature of the climate and ſoil of India, even without any kind of knowledge in agriculture.

In ſo vaſt an extent of territory as that of the Eaſt India company, and lying under ſuch a variety of climates, it is not ſurely either impoſſible, or very difficult, to find out a climate and ſoil fitted for the naturalization and rearing of the cochineal inſect, and where the plants will grow to the proper ſize required for affording it proper food; in the ſame manner as in ſome diſtricts of Mexico, where the people, who take moſt pains, have them of ſuch a height, as to require ladders to gather the inſect. Such a ſtate of the plant would check the too rapid re-production of the inſect, and at the ſame time improve its quality; for it is a fact, that the Sylveſter Cochineal, when bred upon a good full-grown Napal, loſes part of its tenacity, grows to double the ſize of that gathered on puny plants, and leſs covered with the cottony ſubſtance.

The cultivation of cochineal would, in all probability, be greatly favoured by the vicinity of a hilly country, ſuch as the Banglapore, Ragam-mahrul, and Purneah. It can be aſcertained, by good authority, that there are already in the Chittegong diſtrict, plantations of extraordinay large opuntias, which have been growing for two years paſt. Whenever the inſect ſhall be placed on theſe plants, we ſhall ſee cochineal of a very good quality. The nature and habits of the natives ſeem entirely calculated for the employment of gathering the inſect: work that might be done by old men, women and boys. As to the drying of the inſects, there is no country where the ſun has ſuch power as in Bengal. The method of drying in the ſun, after ſcalding the inſect in hot water, is that which is practiſed in Mexico; and in Brazil the inſects collected in wooden bowls are thinly ſpread from them upon a hot diſh of earthen ware, and placed alive over a charcoal fire, where they are ſlowly roaſted, until the downy covering diſappears, and the aqueous juices of the animal are totally evaporated. During this operation the inſects are conſtantly ſtirred about with a tin ladle, and ſometimes water is ſprinkled upon them to prevent abſolute torrefaction, which would deſtroy the colour; but a little practice will teach them when to remove them from the fire: though ſurely its barbarity ought to prevent its adoption.

By an eſtimate, made on a large ſcale, of the neceſſary expence that would attend the cultivation of a hundred *bighas* of ground planted with opuntia, it appeared, that after making every poſſible allowance for ground-rent, *ryots*, gathering, an European overſeer, and intereſt or diſburſement at twelve per cent. the quantity produced of Grana Sylveſtris, during nine months in a year, reckoning it at four ſicca rupees per *ſeer*, or thirty-two ounces, would more than treble the capital employed. But if this calculation be juſt, made in the vicinity of Calcutta, (and there is not any reaſon to ſuppoſe it otherwiſe) where labour and ground-rent is dear, how much leſs would the whole expence of cultivation and preparation be, if transferred to a greater diſtance, and to the other provinces!

When the inſect is well dried, it ſhould be packed immediately, as it might otherwiſe be affected by the damp air of Bengal. In this buſineſs the method uſed in Mexico ſhould be followed, which is, to put it firſt in a tight linen bag, covered over with a compact mat, and then over the whole an ox's hide ſewed ſo cloſely as to render it impervious to water.

For ſome of the cochineal, which I wanted for the purpoſe of making ſome experiments, collected at Entaly, two miles from Calcutta, in 1795-6, I paid ſixteen rupees per *ſeer*: for the ſame quantity raiſed by another planter the following year, eight rupees: and

in 1797, I might have bought a great quantity, part of which came one hundred miles from Calcutta, at five rupees per *ſeer*.

The improvability of the Grana Sylveſtris by due attention, will be aſcertained more clearly by the following fact than by a thouſand arguments. Some merchants, at my recommendation, bought about two hundred pounds of cochineal made at Raſſapugilah, five miles from Calcutta, at five rupees per ſeer. The ſame houſe paid for ſeven maunds, or two hundred and eighty ſeers, to Mr. Stephens of Keerpoy, ſeven rupees per ſeer, in October 1797: and I can ſay, that it was the beſt of the ſort that had yet been ſeen in town, both for its ſize, cleaning and drying.

Let us now ſuppoſe, for a moment, ſuch cochineal as that made at Keerpoy to be the beſt that can ever be obtained in Bengal, and that the above may be within a rupee, more or leſs, the average price. The *Grana Fina* that is brought to Bengal, by the way of Manilla, ſells, when abundant, at ſixteen rupees per ſeer, but oftener at nineteen or twenty. The Bengal Sylveſtris contains only from nine to ten ſixteenth parts of the colouring matter found in the other; but ſay only one half, ſo that the manufacturer will be obliged to uſe two ſeers inſtead of one, the quality of the colour ſuppoſed to be the ſame. Even at this rate the ſilk manufactories in Bengal might be ſupplied with it with a yearly ſaving. After ſupplying this market, if the quantity be increaſed, there will be a demand for it for the China and Engliſh markets, though only of the Sylveſter kind. Suppoſing it for ever to remain ſuch by leaving it to the care of the indolent natives only, even this would be a great acquiſition, conſidering the various ways in which it can be employed by the dyers. Beſides, if the prices were immediately to fall, ſo as not to indemnify the preſent charges of freight and inſurance to the private adventurers, how eaſy it would it be to reduce the inſect to a much ſmaller bulk, by making a lake, and producing carmine, no leſs valuable than the grana fina.

The overſtocking of the markets, however, with a drug ſo important, and of ſuch extenſive uſe, is not a thing that is very likely ſoon to happen. The manufacturer, wherever he ſhould find it at a price lower than common, would uſe it generally, and ſubſtitute it in the room of other materials for reds, ſuch as madder, redwood, &c. uſed for woollens and ſilks, beſide the great variety of ſhades, from ſcarlet and crimſon, down to all thoſe various tints to be obtained by various modifications of re-agents from cochineal, with a brilliancy and ſtability, that would ſoon repay the ſmall additional expences that might be incurred by this ſubſtitution.

It is a thing greatly to be wiſhed, as it muſt be by every good citizen and patriot, that the Bengal cochineal may ſoon be brought to ſuch a degree of perfection, and produced in ſuch plenty, as to admit of a reduction in the price, ſufficient to induce the callico-printers in Europe to uſe it more commonly than hitherto in the dying of cotton; which would open a much wider field for its conſumption. As to the ſhyneſs of cotton to the admiſſion of this animal colour, it is not an obſtacle, that ought, by any means, to be conſidered as inſurmountable in the preſent ſtate of chymiſtry, advancing ſo rapidly to farther and farther improvement; and particularly applying, with vaſt ſucceſs, many of its operations to the art of dying. The few unſucceſsful attempts made by manufacturers and chymical philoſophers, to fix this colour on cotton, have been retarded more by the dearneſs of the drug, than by any impracticability of the deſign: this exhauſted at once the purſe and the patience of both the artiſt and the chymiſt, and precluded that continuation, repetition, and diverſification of experiment, which is uſually found neceſſary to the completion of new inventions.

It was upon cotton, that the Spaniards firſt ſaw the cochineal uſed at Mexico; but, for want of preparation, it communicated to the ſtuff but a dull crimſon. When ſome of the dried Bengal inſect was ſhewn to a vakeel of the rajah of Napal, reſiding as miniſter to our government at Calcutta, he ſoon knew it, and declared, that it is always uſed in his country in dying their robes and turbans red. The opportunity of having the management of a chintz manufactory, induced me to make ſome trials of the cochineal in cotton, cloth, and thread. By theſe it was aſcertained, that the quantity of colouring matter contained in the Bengal cochineal of 1796, compared with the grana fina, was from nine or eleven to ſixteen. I then repeated, as far as the chymical regents to be procured in India would permit, various experiments of the kind mentioned by Dr. Bancroft, in his firſt volume of the philoſophy of faſt colours, and nearly with the ſame ſucceſs, in variety of ſhades and degrees of permanency. From theſe experiments there reſulted two conſiderable advantages to that manufactory: the firſt was, that I was thereby induced to make an addition of a certain quantity of powdered cochineal to the morinda root, for the fine cloths and muſlins, that were to undergo the boiling proceſs in the vat: the ſecond, that I was led to mix with the baſis for printing red, or alum, a decoction of cochineal, inſtead of the turmeric, or red wood, formerly uſed by printers in tracing their deſigns. This laſt ſubſtitute was only boiled in ſimple morinda, and the other with the addition of cochineal. By this proceſs, ſuch deep and brilliant reds were obtained as have not been ſeen in Bengal before.

The cultivation, therefore, of the cochineal inſect, is an object worthy of all the care and countenance of government. The attempts toward its naturalization ought not, by any means, to be abandoned, but continued with perſevering induſtry, and unwearied attention to every circumſtance, that may promote ſo important a branch of commerce. For this article are ſent annually immenſe ſums to the Spaniards. Not only might this expence be ſaved to Britain; but, in due time, the reſt of the world might be ſupplied from the Bengal produce of this valuable commodity. It is in the recollection of moſt people, converſant in India affairs, how the ſpecimens of indigo firſt ſent home from Bengal, were depreciated and rejected. Hence the cultivation of it was obſtructed for ſome years. But, when it began to be attended to in 1780 and 1782, by people who were acquainted with the beſt modes of manufacturing it, it was improved with ſuch rapidity, that in the year 1790, ſome of the Bengal indigo was judged to be equal to the Guatimala, and bore the ſame price. The quantity ſent home in the year 1795-6, was far beyond what had been ever imported into the port of London, in any one year from all other parts of the world, and much more than is required by the annual conſumption of Europe. This drug, falling in price, taught the planters an uſeful leſſon, namely, that, as good indigo will always yield a profit, it is better to pay regard to the improvemenr of the quality, than the increaſe of the quantity. But the uſe of indigo, in the dye-houſe, is very circumſcribed, and confined chiefly to the colours of blue and green. It gives alſo a few finer blacks with blue grounds; but it cannot, like cochineal, be applied to the various principal colours, as crimſon, ſcarlet, purple, &c. and to the intermediate ſhades.

ON THE DIFFERENCE BETWEEN MAN AND BEASTS.

[From Herder's Philoſophy of Hiſtory.]

WITH great untruth has it been ſaid in praiſe of the human ſpecies, that all the powers and capacities of every other are found in the higheſt perfection in man. Such a commendation is not only without proof, but inconſiſtent: for evidently in ſuch a caſe, one power would deſtroy another, and the creature would abſolutely have no enjoyment of his exiſtence. How could man at one and the ſame time bloom like the flower, feel like the ſpider, build like the bee, ſuck like the butterfly: and alſo poſſeſs the muſcular ſtrength of the lion, the proboſcis of the elephant, and the art of the beaver? Does he poſſeſs, nay, does he comprehend, a ſingle one of theſe powers, with that intenſity, with which the animal enjoys and exerciſes it?

On the other hand, ſome have, I will not ſay degraded him to the rank of a beaſt, but altogether diveſted him of the character of his kind, and made him a degenerate animal, that, ſtriving after higher perfection, has totally loſt the originality of his ſpecies. This is palpably contrary to truth, and the evidence of his natural hiſtory; he has obviouſly qualities, which no other animal poſſeſſes; and has performed actions, of which the good and the bad are truly his own. No beaſt devours his fellow from epicuriſm; no beaſt murders his like in cold blood. No beaſt has language, as man has; and ſtill leſs writings, traditions, religion, and arbitrary rights and laws. Finally, no beaſt has the form, clothing, habitation, arts, unfettered mode of life, unreſtrained propenſities, and fluctuating opinions, which diſtinguiſh almoſt every individual of mankind. We enquire not whether all this be to the advantage or detriment of our ſpecies; ſuffice it, that of our ſpecies it is the character. As every beaſt remains true upon the whole to the qualities of his kind, and we alone have made a divinity of will, not of neceſſity; this difference muſt be inveſtigated as a fact, for ſuch it inconteſtibly is. The other queſtions: how man came by this difference, and whether this difference be original, or adventitious and acquired: are of another kind, hiſtorical merely; and here the perfectibility or corruptibility, in which no beaſt has hitherto imitated him, muſt have pertained to the diſtinguiſhing characteriſtics of his ſpecies. Laying aſide all metaphyſics, we confine ourſelves to phyſiology and experience.

1. The form of man is upright: in this he is ſingular upon the earth. For though the bear has equally a broad foot, and ſtands erect when he fights: though the ape and the pigmy ſometimes walk or run in an erect poſture: ſtill to the human ſpecies alone is this poſition natural and conſtant. The foot of man is more firm and broad: he has a long great toe, while the ape has but a thumb: his heel too is on a level with the ſole of his foot. All the muſcles acting in this poſition are adapted to it. The calf of the leg is enlarged: the pelvis is drawn backward: the hips are ſpread outward from each other: the ſpine is leſs curved: the breaſt is widened: the ſhoulders have clavicles; the hands have fingers endued with the ſenſe of feeling: to crown the ſtructure the reciding herd is exalted on the muſcles of the neck; man is ανθρωπος, a creature looking far above, and around him.

It muſt be granted, however, that this mode of going erect is not ſo eſſential to man; that its oppoſite is as impoſſible for him as to fly. Not only is the contrary ſeen in children; but men, who have been brought up among beaſts, have proved it by experience. Eleven or twelve inſtances of this kind are known; and though they have not all been ſufficiently ob-

ſerved and deſcribed, yet ſome of them ſhow clearly, that the gait moſt incommodious to man is not impracticable to his pliable nature. His head, as well as his abdomen, lies ſomewhat forward; the body therefore can fall forward, as the head ſinks in ſleep. No dead body can ſtand upright: it is only by the combined exertion of innumerable actions, that our artificial mode of ſtanding and going becomes poſſible.

Thus it may eaſily be conceived, that, in acquiring the gait of quadrupeds, many limbs of the human body muſt change their forms and proportions to each other; as appears in the inſtances of wild men. The Iriſh boy, deſcribed by Tulpius, had a flat forehead, the occiput (hind-head) heightened, a wide bleating throat, a thick tongue, growing almoſt up to the palate, and the pit of the ſtomach drawn greatly inward; juſt as going on all fours muſt occaſion. The Flemiſh maiden, who walked erect, and ſtill retained ſo much of the feminine nature as to bedeck herſelf with a ſtraw apron, had a brown, thick, hairy ſkin, and long thick hair. The maiden found at Songi, in Champaign, had a dark countenance, ſtrong fingers, and long nails; and her thumbs in particular were ſo ſtrong and elongated, that ſhe ſwung herſelf with them from tree to tree like a ſquirrel. Her quick pace was not walking, but a flying trip, and gliding, in which the motions of the feet were ſcarcely to be diſtinguiſhed. The tone of her voice was weak and ſlender, her cry piercing and frightful. She had uncommon ſtrength and agility; and was ſo difficult to be weaned from her uſual aliment, of raw and bleeding fleſh, fiſh, leaves and fruit, that ſhe not only endeavoured to eſcape, but fell into a dangerous illneſs, from which ſhe could be recovered only by ſucking warm blood, that pervaded her veſſels like a baiſam. Her teeth fell out, and her nails dropped off, as ſhe accuſtomed herſelf to our food: inſupportable pains contracted her ſtomach and bowels, particularly the œſophagus (gullet) which became parched and dried up. Strong proofs, how much the pliable nature of a human being, even though ſhe was born and for a time brought up among men, could habituate itſelf in a few years to the inferior mode of life of the beaſts, among which ſhe was placed by ſome unfortunate miſchance.

How could I delineate the hateful viſion of what man muſt have been, had he been condemned to the fate of being formed a beſtial fœtus in the womb of a quadruped; what powers would thereby have been ſtrengthened, what weakened; what muſt have been the gait, the education, the way of life, the corporeal ſtructure, of the human beaſt.—But away unhallowed and horrible image! Odious non-nature of natural man! In nature thou doſt not exiſt: my pen ſhall not delineate one of thy features. For

2. The upright poſture of man is natural to him alone; nay, it is the organiſm of the whole deſtination of the ſpecies, and its moſt diſtinguiſhing character.

No nation upon earth has been found walking on all fours: the moſt ſavage, however cloſely many of them border upon brute beaſts in their form and mode of living, walk erect. Even the men without feeling, of Diodorus, with other fabulous beings of the ancient and middle writers, go upon two legs: and I cannot comprehend how the human ſpecies, if it had poſſeſſed from Nature the abject horizontal poſition, could ever have raiſed itſelf to a poſture of ſo much art and conſtraint. How much trouble has it coſt, to habituate the wild men, who have been found, to our food and manner of living! Yet theſe were not originally wild, but had become ſo by being a few years among the brutes. The Eſquimaux maiden had ſome idea of her former ſtate and remains of the language and inſtincts of her native country: yet her reaſon lay bound up in brutality; ſhe had no remembrance of her journey, or of

the whole of her wild ſtate. The others were not only deſtitute of language, but were in ſome meaſure for ever loſt to ſpeech.—And would the human beaſt, had he been ages of ages in this abject ſtate, and formed to it by totally different proportions, a quadruped in his mother's womb, have left it of his own accord, and raiſed himſelf to an erect poſture? From the powers of a beaſt, eternally pulling him back, would he have made himſelf man, and, before he became a man, invented human ſpeech? Had man been a four footed animal, had he been ſo for thouſands of years, aſſuredly he would have remained ſo ſtill: and nothing but a miracle of new creation could have made him what he now is, and what alone all hiſtory and experience repreſents him to us.

Why then ſhould we embrace unproved, nay, totally inconſiſtent, paradoxes, when the ſtructure of man, the hiſtory of his ſpecies, and, as I conceive, the whole analogy of terreſtrial organization, lead us to ſomething elſe? No creature, that we know, has departed from its original organization, and accommodated itſelf to another repugnant to it: it can operate only with the powers inherent in its organization, and nature is acquainted with ſufficient means to chain down every living creature to that ſtate, which ſhe had aſſigned it. In man every thing is adapted to the form he now bears; from this every thing in his hiſtory is explicable; without it nothing is capable of explanation; and ſince all the forms of the animal creation ſeem to converge to this, as to the exalted image of divinity, and the moſt elaborate and prime beauty of the earth; without which, as without the domination of man, our world would be deſtitute of its ſupreme ornament and crown: why ſhould we humble in the duſt this diadem of our deſtination, and obſtinately ſhut our eyes to that central point, in which all the radii of the circle ſeem to unite?

When our creative parent had fulfilled her labours, and exhauſted all the forms, that were poſſible on our earth, ſhe pauſed, and ſurveyed her works; and as ſhe ſaw that the earth ſtill wanted its principal ornament, its regent, and ſecond creator; ſhe took counſel with herſelf, combined together her forms, and out of all faſhioned her chief figure, human beauty. With maternal affection ſhe ſtretched forth her hand to the laſt creature of her art, and ſaid, 'Stand up on the earth! Left to thyſelf, thou hadſt been a beaſt, like unto other beaſts: but through my ſpecial aid and love, *walk erect*, and be of beaſts the God.'

With grateful eyes let us contemplate, in this hallowed act, the benefit, through which our race became a human ſpecies: with wonder ſhall we perceive, what new organiſm of powers commenced in the erect poſition of mankind, and how by it alone man was made a MAN.

ANECDOTES.

THE great Bouſſet, offended with the irregular conduct of Santeul, concluded his reproaches with ſaying, 'If I was the ſuperior of your convent, I would ſend you to ſome obſcure priſon, where you might ſtudy your breviary.' 'Were I the king of France,' replied Santeul, 'I would ſhip you off to the iſland of Patmos, where you might write a new Apocalypſe.'

One day, when Santeul was preſent at a declamation delivered at the Sorbonne, a young ſtudent in his hearing ſaid, 'There is Santeul.' 'Young man,' ſaid Santeul, 'you might have added Mr.' The ſcholar replied, 'We always ſay Homer, Virgil, Horace; we never affix Mr. to the names of great men.' Santeul roſe up from his ſeat in a moment, ran toward the young ſtudent, and eagerly embraced him.

FUNERAL ORATION *on the* DEATH *of* GENERAL WASHINGTON *.

Delivered, at the Requeſt of Congreſs, by Major-General LEE.

IN obedience to your will, I riſe, your humble organ, with a hope of executing a part of the ſyſtem of public mourning which you have been pleaſed to adopt, commemorative of the death of the moſt illuſtrious and moſt beloved perſonage this country has ever produced, and which, while it tranſmits to poſterity your ſenſe of the awful event, faintly repreſents your knowledge of the conſummate excellence you ſo cordially honour.

Deſperate indeed is any attempt on earth to meet correſpondently this diſpenſation of heaven, for while with pious reſignation we ſubmit to the will of an all-gracious Providence, we can never ceaſe lamenting, in our finite view of Omnipotent Wiſdom, the heart rending privation for which our nation weeps. When the civiliſed world ſhakes to its centre; when every moment gives birth to ſtrange and momentous changes; when our peaceful quarter of the globe, exempt as it has happily been from any ſhare of the ſlaughter of the human race, may yet be compelled to abandon her pacific policy, and to riſk the doleful caſualties of war; what limit is there to the extent of our loſs?—None within the reach of my words to expreſs; none which your feelings will not diſavow.

The founder of our fœderate republic —our bulwark in war, our guide in peace, is no more! Oh! that this was but queſtionable! Hope, the comforter of the wretched, would pour into our agonized hearts its balmy dew. But alas! there is no hope for us; our Waſhington is removed for ever. Poſſeſſing the ſtouteſt frame, the pureſt mind, he had paſſed nearly to his ſixty-eighth year, in the enjoyment of high health, when, habituated by his care of us to neglect himſelf, a ſlight cold, diſregarded, became inconvenient on Friday, oppreſſive on Saturday, and defying every medical interpoſition, before the morning of Sunday, put an end to the beſt of men. An end did I ſay—his fame ſurvives! bounded only by the limits of the earth, and by the extent of the human mind. He ſurvives in our hearts, in the growing knowledge of our children, in the affection of the good throughout the world; and, when our monuments ſhall be done away; when nations now exiſting ſhall be no more; when our young and far ſpreading empire ſhall have periſhed; ſtill will our Waſhington's glory unfaded ſhine, and die not, until love of virtue ceaſe on earth, or earth itſelf ſinks into chaos.

How, my fellow-citizens, ſhall I ſingle to your grateful hearts his pre-eminent worth! Where ſhall I begin in opening to your view a character throughout ſublime! Shall I ſpeak of his warlike atchievements, all ſpringing from obedience to his country's will—all directed to his country's good?

Will you go with me to the banks of the Monongahela, to ſee your youthful Waſhington, ſupporting, in the diſmal hour of Indian victory, the ill fated Braddock, and ſaving by his judgment and by his valour the remains of a defeated army, preſſed by the conquering ſavage foe? Or, when oppreſſed America, nobly reſolving to riſk her all in defence of her violated rights, he was elevated by the unanimous voice of congreſs to the command of her armies? Will you follow him to the high grounds of Boſton, where to an undiſciplined, courageous, and virtuous yeomanry, his preſence gave the ſtability of ſyſtem, and infuſed the invincibility of love of country? Or ſhall I carry you to the painful ſcenes of Long Iſland, York Iſland, and New Jerſey, when, combating ſuperior and gallant armies, aided by powerful fleets, and led by chiefs high in the roll of fame, he ſtood the bulwark of our ſafety, undiſmayed by diſaſters, unchanged by change of fortune? Or will you view him in the precarious fields of Trenton, where deep gloom, unnerving every arm, reigned triumphant through our thinned, worn-down, unaided ranks, himſelf unmoved? Dreadful was the night; it was about this time of winter; the ſtorm raged; the Delaware rolling furiouſly with floating ice forbad the approach of man. Waſhington, ſelf-collected, viewed the tremendous ſcene; his country called; unappalled by ſurrounding dangers, he paſſed to the hoſtile ſhore; he fought; he conquered. The morning ſun cheered the American world. Our country roſe on the event; and her dauntleſs chief, purſuing his blow, completed in the

* For the particulars of his death, ſee our Magazine for January, page 71.

lawns of Princeton what his vaſt ſoul had conceived on the ſhores of Delaware.

Thence to the ſtrong grounds of Morris-Town he led his ſmall but gallant band; and through an eventful winter, by the high efforts of his genius, whoſe matchleſs force was meaſurable only by the growth of difficulties, he held in check formidable hoſtile legions, conducted by a chief experienced in the art of war, and famed for his valour on the ever-memorable heights of Abraham, where fell Wolfe, Montcalm, and ſince, our much lamented Montgomery; all covered with glory. In this fortunate interval, produced by his maſterly conduct, our fathers, ourſelves, animated by his reſiſtleſs example, rallied around our country's ſtandard, and continued to follow our beloved chief through the various and trying ſcenes to which the deſtinies of our union led.

Who is there that has forgotten the vales of Brandywine, the fields of Germantown, or the plains of Monmouth? Every where preſent, wants of every kind obſtructing, numerous and valiant armies encountering, himſelf a hoſt, he aſſuaged our ſufferings, limited our privations, and upheld our tottering republic. Shall I diſplay to you the ſpread of the fire of his ſoul, by rehearſing the praiſes of the hero of Saratoga, and his much loved compeer of the Carolinas? No; our Waſhington wears not borrowed glory: —To Gates—to Green, he gave without reſerve the applauſe due to their eminent merit; and long may the chiefs of Saratoga and of Eutaws receive the grateful reſpect of a grateful people.

Moving in his own orbit, he imparted heat and light to his moſt diſtant ſatellites; and combining the phyſical and moral force of all within his ſphere, with irreſiſtible weight he took his courſe, commiſerating folly, diſdaining vice, diſmaying treaſon, and invigorating deſpondency, until the auſpicious hour arrived, when, united with the intrepid forces of a potent and magnanimous ally, he brought to ſubmiſſion the ſince conqueror of India; thus finiſhing his long career of military glory with a luſtre correſponding to his great name, and in this, his laſt act of war, affixing the ſeal or fate to our nation's birth.

To the horrid din of battle ſweet peace ſucceeded, and our virtuous chief, mindful only of the common good, in a moment tempting perſonal aggrandiſement, huſhed the diſcontents of growing ſedition, and ſurrendering his power into the hands from which he had received it, converted his ſword into a plough-ſhare, teaching an admiring world, that to be truly great you muſt be truly good.

Were I to ſtop here, the picture would be incomplete, and the taſk impoſed unfiniſhed.—Great as was our Waſhington in war, and much as did that greatneſs contribute to produce the American republic, it is not in war alone his pre-eminence ſtands conſpicuous; his various talents, combining all the capacities of a ſtateſman with thoſe of the ſoldier, fitted him alike to guide the councils and armies of our nation. Scarcely had he reſted from his martial toils, while his invaluable parental advice was ſtill ſounding in our ears, when he, who had been our ſhield and our ſword, was called forth to act a leſs ſplendid but more important part.

Poſſeſſing a clear and a penetrating mind, a ſtrong and a ſound judgment, calmneſs and temper for deliberation, with invincible firmneſs and perſeverance in reſolutions maturely formed, drawing information from all, acting from himſelf, with incorruptible integrity and unvarying patriotiſm; his own ſuperiority, and the public confidence, alike marked him as the man deſigned by heaven to lead in the great political as well as military events which have diſtinguiſhed the era of his life.

The finger of an over-ruling Providence, pointing at Waſhington, was neither miſtaken nor unobſerved; when to realiſe the vaſt hopes to which our revolution had given birth, a change of political ſyſtem became indiſpenſable.

How novel, how grand the ſpectacle! independent ſtates ſtretched over an immenſe territory, and known only by common difficulty, clinging to their union as the rock of their ſafety, deciding, by frank compariſon of their relative condition, to rear on that rock, under the guidance of reaſon, a common government, through whoſe commanding protection, liberty and order, with their long train of bleſſings, ſhould be ſafe to themſelves, and the ſure inheritance of their poſterity.

This arduous taſk devolved on citizens ſelected by the people from knowledge of their wiſdom, and confidence in their virtue. In this auguſt aſſembly of ſages and of patriots, Waſhington of courſe was found; and, as if acknowledged to be moſt wiſe, where all were wiſe, with

one voice he was declared their chief. How well he merited this rare diſtinction, how faithful were the labours of himſelf and his compatriots, the work of their hands, and our union, ſtrength, and proſperity, the fruits of that work, beſt atteſt.

But to have eſſentially aided in preſenting to his country this conſummation of her hopes, neither ſatisfied the claims of his fellow-citizens on his talents, nor thoſe duties which the poſſeſſion of thoſe talents impoſed. Heaven had not infuſed into his mind ſuch an uncommon ſhare of its æthereal ſpirit to remain unemployed, nor beſtowed on him his genius unaccompanied with the correſponding duty of devoting it to the common good. To have framed a conſtitution was ſhewing only, without realiſing, the general happineſs. This great work remained to be done; and America, ſtedfaſt in her preference, with one voice ſummoned her beloved Waſhington, unpractiſed as he was in the duties of civil adminiſtration, to execute this laſt act in the completion of the national felicity. Obedient to her call, he aſſumed the high office with that ſelf-diſtruſt peculiar to his innate modeſty, the conſtant attendant of pre-eminent virtue. What was the burſt of joy through our anxious land on this exhilarating event is known to us all. The aged, the young, the brave, the fair, rivalled each other in demonſtrations of their gratitude: and this high-wrought delightful ſcene was heightened in its effect, by the ſingular conteſt between the zeal of the beſtowers, and the avoidance of the receiver of the honours beſtowed. Commencing his adminiſtration, what heart is not charmed with the recollection of the pure and wiſe principles announced by himſelf, as the baſis of his political life? He beſt underſtood the indiſſoluble union between virtue and happineſs, between duty and advantage, between the genuine maxims of an honeſt and magnanimous policy, and the ſolid rewards of public proſperity and individual felicity; watching with an equal and comprehenſive eye over this great aſſemblage of communities and intereſts, he laid the foundations of our national policy in the unerring immutable principles of morality, baſed on religion, exemplifying the pre-eminence of free government, by all the attributes which win the affections of its citizens, or command the reſpect of the world.

'O fortunatos nimium, ſua ſi bona norint!'

Leading through the complicated difficulties produced by previous obligations and conflicting intereſts, ſeconded by ſucceeding houſes of congreſs, enlightened and patriotic, he ſurmounted all original obſtructions, and brightened the path of our national felicity.

The preſidential term expiring, his ſolicitude to exchange exaltation for humility returned, with a force increaſed with increaſe of age; and he had prepared his farewell addreſs to his countrymen, proclaiming his intention, when the united interpoſition of all around him, enforced by the eventful proſpects of the epoch, produced a further ſacrifice of inclination to duty. The election of preſident followed; and Waſhington, by the unanimous vote of the nation, was called to reſume the chief magiſtracy; what a wonderful fixture of confidence! Which attracts moſt our admiration, a people to correct, or a citizen combining ſuch an aſſemblage of talents forbidding rivalry, and ſtaling even envy itſelf? Such a nation ought to be happy, ſuch a chief muſt be for ever revered!

War, long menaced by the Indian tribes, now broke out; and the terrible conflict, deluging Europe with blood, began to ſhed its baneful influence over our happy land. To the firſt, outſtretching his invincible arms under the orders of the gallant Wayne, the American eagle ſoared triumphant through diſtant foreſts. Peace followed victory, and the melioration of the condition of the enemy followed peace. Godlike virtue, which uplifts even the ſubdued ſavage!

To the ſecond he oppoſed himſelf. New and delicate was the conjuncture, and great was the ſtake. Soon did his penetrating mind diſcern and ſeize the only courſe, continuing to us all the felicity he enjoyed. He iſſued his proclamation of neutrality. This index to his whole ſubſequent conduct was ſanctioned by the approbation of both houſes of congreſs, and by the approving voice of the people.

To this ſublime policy he inviolably adhered, unmoved by foreign intruſion, unſhaken by domeſtic turbulence.

'Juſtum et tenacem propoſiti virum,
Non civium ardor prava jubentium,
Non vultus inſtantis tyranni,
Mente quatit ſolida.'

Maintaining his pacific ſyſtem, at the expence of no duty, America, faithful to herſelf, and unſtained in her honour,

continued to enjoy the delights of peace, while afflicted Europe mourns in every quarter, under the accumulated miſeries of an unexampled war; miſeries in which our happy country muſt have ſhared, had not our pre-eminent Waſhington been as firm in council as he was brave in the field.

Purſuing ſtedfaſtly his courſe, he held ſafe the public happineſs, preventing foreign war, and quelling internal diſorder, till the revolving period of a third election approached, when he executed his interrupted, but inextinguiſhable, deſire of returning to the humble walks of private life.

The promulgation of his fixed reſolution ſtopped the anxious wiſhes of an affectionate people from adding a third unanimous teſtimonial of their unabated confidence in the man ſo long enthroned in their hearts. When, before, was affection like this exhibited on earth? Turn over the records of ancient Greece; review the annals of mighty Rome—examine the volumes of modern Europe—you ſearch in vain—America and her Waſhington only afford the dignified exemplification.

The illuſtrious perſonage, called by the national voice in ſucceſſion to the arduous office of guiding a free people, had new difficulties to encounter: the amicable effort of ſettling our difficulties with France begun by Waſhington, and purſued by his ſucceſſor in virtue as in ſtation, proving abortive, America took meaſures of ſelf-defence. No ſooner was the public mind rouſed by proſpect of danger, than every eye was turned to the friend of all, though ſecluded from public view, and grey in public ſervice: the virtuous veteran, following his plough *, received the unexpected ſummons with mingled emotions of indignation at the unmerited ill-treatment of his country, and a determination once more to riſk his all in her defence.

The annunciation of theſe feelings, in his affecting letter to the preſident accepting the command of the army, concludes his official conduct.

Firſt in war—firſt in peace—and firſt in the hearts of his countrymen, he was ſecond to none in the humble and endearing ſcenes of private life, pious, juſt, humane, temperate, and ſincere; uniform, dignified, and commanding; his example was as edifying to all around him as were the effects of that example laſting.

To his equals he was condeſcending, to his inferiors kind, and to the dear object of his affections exemplary tender; correct throughout, vice ſhuddered in his preſence, and virtue always felt his foſtering hand; the purity of his private character gave effulgence to his public virtues.

His laſt ſcene comported with the whole tenor of his life. Although in extreme pain, not a ſigh, not a groan eſcaped him; and with undiſturbed ſerenity he cloſed his well-ſpent life. Such was the man America has loſt—Such was the man for whom our nation mourns!

Methinks I ſee his auguſt image, and hear falling from his venerable lips theſe deep-ſinking words:

'Ceaſe, ſons of America, lamenting our ſeparation! go on, and confirm, by your wiſdom, the fruits of our joint councils, joint efforts, and common dangers; reverence religion, diffuſe knowledge throughout your land, patroniſe the arts and ſciences; let liberty and order be inſeparable companions; controul party ſpirit, the bane of free governments; obſerve good faith to, and cultivate peace with, all nations; ſhut up every avenue to foreign influence, contract rather than extend national connection; rely on yourſelves only: be American in thought, word, and deed.—Thus will you give immortality to that union, which was the conſtant object of my terreſtrial labours; thus will you preſerve undiſturbed to the lateſt poſterity, the felicity of a people to me moſt dear; and thus will you ſupply (if my happineſs is now aught to you) the only vacancy in the round of pure bliſs high Heaven beſtows.'

* General Waſhington, though opulent, gave much of his time and attention to practical agriculture.

The REPORT *of the* COMMITTEE *of the Houſe of Commons reſpecting* BREAD, CORN, *&c.*

THE committee appointed to conſider of means for rendering more effectual the proviſions of an act, entitled, 'An act for better regulating the aſſize and making of bread,' having received additional information reſpecting the deficiency of the late crops of grain in many parts of the country, particularly in Scotland; the re-

ſult of which has impreſſed your committee with the propriety of ſuggeſting ſuch methods as appear to them moſt likely to be effectual, for diminiſhing the conſumption of corn, for encouraging the importation from abroad, and for bringing into extenſive uſe ſuch ſubſtitutes as may ſupply the place of it; and for this purpoſe they are deſirous of calling the attention of the houſe to the following points:

Firſt. The expediency of giving a bounty to encourage the importation of corn from the Mediterranean and America.

Second. The propriety of individuals reducing the conſumption of flour in their families.

Third. The propriety of ſubjecting millers to ſome new regulations.

Fourth. The adoption of a new table of aſſize.

Fifth. The encouragement of the uſe of rice Indian corn.

Sixth. The encouragement of the growth of potatoes, and other nutritive vegetables.

Seventh. The expediency of procuring a conſiderable ſupply of food from the fiſheries.

Eighth. The expediency of ſtopping the diſtilleries.

1. Your committee have received information, that conſiderable ſupplies of wheat may probably be obtained from the countries in the Mediterranean, and from America, which at the preſent prices would be imported to very great profit; but as ſeveral months would elapſe before ſuch ſupplies could be brought to this country, and as it is poſſible that during that period the prices of all ſorts of grain may fall conſiderably, particularly if there ſhould be a proſpect of a very abundant harveſt; and as ſuch a fall of prices might occaſion a very great loſs to the importers, ſuch as took place in the year 1796, your committee are apprehenſive that merchants will not be induced to ſpeculate, unleſs they receive ſome encouragement from parliament; they therefore ſuggeſt, how far it may be proper to offer ſuch a conditional bounty, as may be likely to ſecure the merchants againſt any probable loſſes they might incur in importing wheat or flour from the Mediterranean or America, before the month of October. The prices of wheat in the Mediterranean, are ſtated to be from about 50s to 60s per quarter; the prices of flour in America, are about 60s the Engliſh ſack; the inſurance, freight, and other mercantile charges, may, in either caſe, amount to about 33s per quarter, or 30s per ſack. If parliament ſhould therefore think proper to provide, that in caſe the average price of wheat throughout the kingdom, as ſtated in the Gazette, ſhould fall below 90s per quarter, and the average price of flour ſhould fall below 90s per ſack, the difference between the market price and 90s ſhould be made up by a bounty to the importer, it might afford a very conſiderable encouragement to foreign ſupply, conſiſtent with the reduction of the prices in the home market.

2. Your committee have great ſatisfaction in being able to ſtate, that many individuals, in different claſſes of life, have already effectually reduced the conſumption of bread and flour in their families; and that the ſaving which has been made in conſequence is very conſiderable, in many inſtances amounting to one-fourth, and in ſome even to one-third, of their uſual conſumption. If ſuch a practice ſhould become general, it would produce the moſt beneficial effects. Your committee recommend, therefore, to every houſekeeper, to reduce the quantity of bread uſed in his family to one quartern loaf per week for each perſon, which has been found, by experiment, to be ſufficient; and likewiſe, to abſtain, as far as poſſible, from the uſe of flour for all other purpoſes.

3. Your committee have been informed, that conſiderable inconvenience has been felt, from millers refuſing to grind the ſorts of flour neceſſary for making the brown bread; and they are of opinion, that to remedy this inconvenience, it may be expedient to ſubject millers to ſome new regulations.

4. For reaſons given in their former report, your committee cannot recommend any compulſory law for the uſe of only one ſort of bread, or the grinding of only one ſort of flour; but, ſtrongly impreſſed with the advantage that might reſult from the uſe and conſumption of bread made of the whole meal, or of a great proportion thereof, they think proper to obſerve, that by the manner in which the aſſize is now ſet, the profit of the baker is far more conſiderable upon the fine wheaten bread, than on that of a coarſer quality; and your committee recommend, therefore, that a new table of aſſize ſhould be framed, to remedy this inconvenience, and to promote the uſe of coarſer meal.

5. Your committee have great ſatisfaction in ſtating, that a conſiderable ſupply

of rice and Indian corn may be obtained from America; that, mixed in certain proportions with wheat, they make a moſt wholeſome and nutritious bread; and that the moſt damaged wheat may not only be uſed, but rendered palatable by a mixture of rice, which, by repeated experiments, has been found to correct the defects of it. The conſideration that much damaged wheat and grain, otherwiſe unſerviceable, may be made into wholeſome and palatable bread, by being mixed with rice, ſuggeſts the importance of extending to this latter article the ſame economy as that which is recommended in the uſe of wheat, and of reſerving it as much as poſſible for the above important purpoſe.

Your committee, ſenſible of the important uſe of rice at the preſent moment, are induced to recommend, upon a comparative view of the prices of that article in this country and the other countries of Europe, that a bounty ſhould be given, on the ſame principle as that with reſpect to corn, on the importation of rice, which ſhould ſecure to the importer the price of 1l 15s per cwt. if the market price ſhould fall below that ſum. And your committee likewiſe ſubmit, whether it may not be expedient that ſome bounty ſhould alſo be given, on the ſame principle, on the importation of Indian corn.

6. Your committee are of opinion, that it is probable that conſiderable relief may be afforded, if proper encouragement is given to the growth of potatoes, and other nutritive vegetables; and they recommend therefore to landlords, to permit and encourage their tenants to break up a limited quantity of land, according to the circumſtances of the eſtate, for cultivation of potatoes and peaſe: and your committee ſuggeſt, that it may be expedient that proviſion ſhould be made by law, for a given time, to enable lords of manors, or individuals, or pariſh officers, on behalf of the pariſh, with the conſent of the lord of the manor, to break up a quantity of common land, and to cultivate it with potatoes.

7. It has appeared in evidence before your committee, that in ſome parts of Scotland and in Cornwall, the lower orders of people are conſuming at this time great quantities of fiſh, which make no inconſiderable part of their ſuſtenance; and your committee underſtand that a large quantity of Swediſh herrings may be obtained from Gottenburgh and the neighbouring ports, at a very reaſonable price; they recommend, therefore, that the Swediſh herrings ſhould, for a limited time, be imported duty free. And as an encouragement to our own fiſheries, and to increaſe the ſupply at the preſent moment, they ſuggeſt the propriety of giving a bounty equivalent to 2s 8d per barrel (if proper regulations can be adopted to provide againſt fraud) on the cure of mackarel, or of other fiſh caught in the mackarel fiſhery, for home conſumption; and your committee, under the preſent circumſtances, ſtrongly recommend the diſtribution of fiſh as an article of parochial relief, which may be obtained in many parts of the country, in great quantities, at a very moderate price.

8 An opinion being prevalent in many parts of the country, and particularly in Scotland and Wales, that a great increaſe of food for man might be obtained from ſtopping the diſtilleries in England, your committee thought it their duty thoroughly to inveſtigate this ſubject. The quantity of barley conſumed in the diſtilleries has been ſtated by ſeveral of the perſons engaged in the trade, whoſe evidence is completely corroborated by that of one of the commiſſioners of exciſe, who has delivered into your committee calculations on the ſubject, ſo nearly agreeing with the accounts given by the diſtillers, as to ſatisfy your committee that they are ſufficiently accurate for the purpoſe of forming their opinion.

It appears that the whole quantity of barley conſumed in the Engliſh diſtilleries, amounts only to between 220 and 250,000 quarters annually; that in conſequence of the diſtillers having been allowed the uſe of ſugar at the low duties, the conſumption of grain has been very much diminiſhed; that the diſtillers continue working from the month of November until the middle or end of May: that all that can be wanting to complete their works in the preſent year, cannot exceed 53 or 55,000 quarters; that the diſtillers were prohibited the uſe of wheat, the only grain uſed in the Engliſh diſtilleries beſide barley, by an act paſſed in the month of October laſt; and that in conſequence of the deficiency of the crops in the laſt harveſt, and to remove all diſſatisfaction on account of their trade, they entered into an agreement to make uſe of no barley in their diſtilleries but what was damaged, or of inferior quality; to which agreement, by the evidence before your committee, they appear to have ſtrictly adhered. It appears, likewiſe, that very large numbers of ſwine and cattle are actually fed from the refuſe of the diſtilleries; and that if they were

prohibited from working, the ſupply of meat would be diminiſhed, or the feeders of cattle and diſtillers, in the neighbourhood of the metropolis, would be under the neceſſity of uſing, at a great expence, a quantity of grain in feeding their ſwine and cattle, which, perhaps, would not fall very far ſhort of that which would in the firſt inſtance be conſumed in the diſtilleries; and your committee cannot avoid obſerving, that in either of theſe caſes, the price of meat muſt be expected to riſe conſiderably, ſo as very materially to affect the lower orders of the people, who are now deriving extenſive relief in the metropolis, and in many parts of the country, from the eſtabliſhment of ſoup ſhops, and to bear with ſtill greater preſſure upon thoſe claſſes of the community which are immediately above them.

Your committee have purpoſely avoided ſtating the effect which the ſtopping of the diſtillery might produce on the revenue, being anxious that no conſideration of revenue ſhould interfere, provided the expected relief could really be obtained; but when they conſider how ſmall would be the quantity, and how inferior the quality of the barley that could be ſaved, and the effect likely to be produced in the prices of other articles, and in courſe of other trades, they cannot ſee any advantage that would reſult from it, ſufficient to juſtify your committee in recommending it to the houſe.

Your committee have omitted to ſubjoin any propoſal for prohibiting the uſe of wheat in the manufacture of ſtarch, conceiving it to be a very inconſiderable object; and being further informed that meaſures have been taken to procure a ſupply of this article by importation from abroad, and that the principal manufacturers have voluntarily relinquiſhed the uſe of it: they however think, that, in juſtice to them, the diſuſe ſhould be made general by a prohibition.

Your committee have great ſatisfaction in ſtating, that the meaſure adopted by the legiſlature, for prohibiting the ſale of any bread which had not been baked 24 hours, has already produced the moſt beneficial effects. By the declaration of the maſter, wardens, and court of aſſiſtants of the company of bakers, annexed to this report, it appears that the conſumption of bread in the metropolis is reduced, in conſequence of it, at leaſt one-ſixth part.

THE Appendix to this Report contains the examination of William Jackſon, eſq. commiſſioner of exciſe, who was examined as to the quantity of barley uſed in the diſtilleries of England annually, and what would be the ſaving of barley, if the diſtilleries were ſtopped from this period. Mr. Jackſon ſtated, that the average quantity of grain annually conſumed in making Britiſh ſpirits for England, was 247,282 quarters. But by the uſe of ſugar and molaſſes, the quantity of grain employed in making a tun of ſpirits reduced the average to about 211,956 quarters; one quarter of which quantity is 52,989 quarters, which it is preſumed is the quantity of barley neceſſary to complete the full quantity of ſpirits for the year's conſumption, that might be ſaved and applied for other purpoſes, if all further preparations of grain for the corn diſtillery were ſtopped at this moment.

By the experiments by Mr. Nicholas Ward Boyliſton, for mixing rice with wheaten flour, the firſt experiment was—ſix ounces of rice boiled in one quart of water till it was dry and quite ſoft; two pounds of flour were then added; and the whole, with two table-ſpoons full of yeaſt well worked into dough together, with the uſual quantity of ſalt, giving it rather longer time to riſe, which it was found it required.

The loaf thus made, when baked, was light in quality, ſweeter and more palatable than the common bread, and produced three pounds ſeven ounces and a half.

From this experiment the following fact appears, that rice gains in weight in a double proportion to that of any other grain, as will be ſeen by this ſtatement:

	Oz.		Oz.
Two pounds of flour is	32	Bread produced	55½
Rice	6	Deduct as per contra	38
	38	Gained	17½
To make a quartern loaf is generally uſed 3lb 8oz of flour, is	56	When baked is by ſtandard to weigh 4lb 5oz 8dr, is	69½
		Deduct as per con.	56
		Gained	13½

Therefore the difference is, that two pounds of flour and ſix ounces of rice produce four ounces weight more than three pounds and a half of flour made into wheaten bread.

The ſecond experiment was—in doubling the quantity of rice to the ſame quantity of flour, which was found to anſwer for immediate conſumption, but would not anſwer for general purpoſes;

whence it may be concluded, that one fifth of rice may be uſed with flour to great advantage to the public, by increaſing the ſubſiſtence, and with profit to the baker, who can afford to ſell it at one penny halfpenny under the aſſize, and gain double what he does by baking the ſtandard bread.

It is to be obſerved, that this experiment was made ſingly, and conſequently weighed leſs than it would have weighed, had it been baked in a batch.

In making the foregoing experiments, it was proved that nine-tenths flour and one-tenth rice, and in the ſame way as directed for making bread (except uſing yeaſt and ſalt) produced a finer cruſt in paſtry than uſing flour alone.

Bread thus made keeps longer moiſt than wheaten bread, and is better the ſecond day than the firſt day. Rice may be ſteamed rather than boiled; and if the quality of the rice is good, half a pound ſteamed in little more than one quart of water, till it is quite dry and ſoft, gains two pounds, that is, four fifths in weight.

THE BRITISH MUSE.

PROLOGUE to SPEED the PLOUGH.

Written by W. T. FITZGERALD, Eſq.

Spoken by Mr. BETTERTON.

IN ev'ry age, the trump of deathleſs fame
Proclaims the warrior's and the poet's name;
Painting and ſculpture all their pow'rs combine,
And laurels deck the bard's and hero's ſhrine.
No farther can the parallel extend,
The poet's honours on ſucceſs depend;
While fortune's frown can ne'er moleſt the brave,
Nor blaſt the laurel ſpringing from his grave.
An equal wreath impartial fame ſupplies,
To him who conquers, and to him who dies;
For Britiſh valour was diſplay'd, not more,
On Nile's proud flood than Helder's barren ſhore:
The chance of war the braveſt may controul,
But leaves, untouch'd, the courage of the ſoul;
And England gives her heroes, ever dear!
The ſhout of triumph, or the ſtarting tear.
Not ſo the bard—with him ſucceſs is all!
When fortune frowns, his air-built caſtles fall:
But if ſhe ſmiles, he ſails with proſp'rous breeze,
Like the ſmall Nautilus o'er ſummer ſeas;
Whoſe little oars on ocean's boſom ſweep,
Fearleſs of all the monſters of the deep!
[*After a pauſe.*
Oft at this bar, our author has been tried,
Where Engliſh judges take the priſ'ner's ſide!
Guilty of faults, no doubt, he will appear,
But human errors find acquittal here.
Where e'en the friendleſs always meet ſupport,
From honeſt juries, and an upright court.
Critics, who rule o'er politics and plays,
If you are adverſe, vain the poet's lays!
Protect our author on the coming day,
And though you damn the Prologue—ſpare the play!
To your decree each Dramatiſt muſt bow—
Give but your aid, and that will Speed the Plough!

ADDRESS, intended to have been ſpoken by Mrs. JORDAN, on her re-appearance at Drury-Lane Theatre, in the Character of THE COUNTRY GIRL.

LADIES, my curtſey *(curtſeys)* gentlemen, my bow:
[*Bows.*
They're from my grateful heart extracted now—
Exterior ſigns of what now thrills my blood,
'Albeit, unuſed to the melting mood!'
You've cheriſh'd *me*, dame Nature's rural plant;
And now I *bloſſom* with ſcarce wiſh or want—
Want nought but *you*, to wait upon your ſmiles;
Wiſh nought but *you*, to gratify my toils,
[*Curtſeys.*
Pluck, then, from *me*, each comic flow'r that blows,
And wear it in *your* boſoms, Belles and Beaux!
After fatigues and troubles of the day,
How pleaſant 'tis, to *laugh* ſome hours away!—
'Tis the *rich nectar* which we all would quaff:
Gods, could you long ſurvive, without a laugh?
[*Smiling, and looking at the Galleries.*
And, as I ever hope to gain *your* ſmiles,
[*Looking round the Boxes.*
By Nature's laugh and Nature's comic wiles—

By Nature's tenderneſs to touch the heart,
And all that gratitude can e'er impart,
[*Curtſeying.*
Oh, look on me, as Nature's grateful child!
I was your *Romp*—you made me *great*—When wild
You poliſh'd *me*—one diamond in *this* mine;
[*Looking round the Stage.*
And, by your ſmiles, I always hope to ſhine!
—In ev'ry pulſe I feel my heart beat high,
[*Bell rings.*
I'm coming, *Bud*—I'm coming—bye-and-bye; [*Retiring—returns.*
For, tho' I'll make you laugh, you make me cry! [*Exit.*

THE CONQUEST OF PEACE: AN ODE.

ON Andes' topmaſt cliff ſupreme,
Clad in the rigours of eternal ſnow,
Whence mighty Orrelana's ſtream,
Foams down impetuous on the vale below;
His robe looſe floating to the wild bleak blaſt,
Peruvia's genius ſat; he mark'd the ruin vaſt.
He ſaw the blood enſanguin'd ground,
He ſaw his cities burning round,
His temples ravag'd, and his votaries ſlain:
Mild peace had left the land, and war and rapine reign!

With grief his plumed creſt he tore
To ſee his country plung'd in gore;
He curs'd the day, he curſt the hour
That ſhew'd Peru, Iberia's pow'r;
When fierce Pizarro from his native ſhore,
His fell deſtructive legions led,
In queſt of gold, that god whom they adore,
He fill'd a happy land with dread:
To paſt'ral deities ſweet, and ſhepherd's reed,
The horrid din of arms, and trump's hoarſe b'aſt ſucceed.

But lo! athwart the low'ring ſky,
Peru again her ſtandard rears,
Reſolv'd once more her fate to try;
Behold, amid yon grove of ſpears,
The ſun's wide orb in glorious radiance beams,
And o'er each martial creſt in broad effulgence ſtreams,
See thouſands, thouſand plumes advance,
In dread array
To meet the fray:
The genius roſe, he couch'd his lance,
Tranſfix'd he ſtood, ſuperior fate
His will controul'd,
While round him roll'd
Portentous clouds in myſtic ſtate.

By ranc'rous rage and thirſt of wealth inſpir'd,
See Spain approach, by hope of conqueſt fir'd,
To deeds of death the clarion calls;
Uplifted high in dread array,
The ſword in vengeful fury falls,
And ſlaughter marks its way:
Fraught with deſtruction vaſt th' infernal cannons roar,
In awful blaze the mimic lightnings gleam,
To heav'n's high vault the fiery torrents pour,
And o'er the aſtoniſh'd land in ruthleſs ruin ſtream.

What mortal tongue, however ſtrong,
Could tell the horrors of that day,
When fiercely whirling mid the throng,
Spain madly ſwept whole ranks away,
And heap'd the field with mountains of the ſlain;
Diſmay'd, the hoſtile ſquadrons fled,
O'er heaps of dying and the dead,
And wild confuſion cover'd all the plain:
Awe every boſom fill'd; and dread unknown before
Peruvia's ſun was ſet—'twas doom'd to riſe no more.

'Iberia's might prevails, ſo heaven decreed;
Reſign'd I bow, reſiſtance now is vain,
Tho' fell Pizarro caus'd my ſons to bleed,
The wealth he gains ſhall prove his ſureſt bane.'

Swift as the furious whirlwinds of the north,
* He through the yielding æther flew,
(Conceal'd in clouds of roſeate hue)
To heaven's high portal; iſſuing forth
To meet him, throng'd the illuſtrious dead,
While o'er their country's woes they tears of pity ſhed.

DE ALBETERA.

* The Genius.

ON NIGHT.

THE bright reſplendent orb that rules the day,
Wide thro' th' expanſive heav'ns its courſe hath run;
Yon diſtant cloud ſtill ſhoots its borrow'd ray,
Ting'd by the luſtre of the ev'ning ſun.

The plowman now with labour's weary pace,
Betakes himſelf to quiet's ſweet repoſe;
With placid ſmiles contentment ſmooths his face,
And free from care he whiſtles as he goes.

At length obſcur'd is all the face of day,
And now no longer can the human eye
Follow the windings of the well known way,
Or trace out Nature's ſweet variety.

'Tis nigh, the time when; wrapt in gentle ſleep,
The mind forgets its ſorrows and its pains;
The priſ'ner ſunk in reſt ſo ſweetly deep,
Feels not the preſſure of his galling chains.

Now virtue ſleeps, and ſweet is its repoſe,
While vice around its active terror hurls;
Save where the breaſt of meditation glows,
At new diſcoveries in other worlds.

'Tis now ambition plans his worldly ſchemes,
Pale envy rolls upon her thorny bed;
Oppreſſion ſtarts amid his racking dreams,
And calls aloud upon the murder'd dead.

But ah! their laſt ſad night is near at hand,
When death ſhall darken this abode of pain;
And they be wafted to ſome unknown land,
Never to taſte the ſweets of peace again.

Yet tho' ambition bows his ſtubborn neck,
Some kindred ſoul will catch th' expiring flame;
Some Cromwell ſtill will live amid the wreck,
And on the ruins build itſelf a name.

Time flies apace beyond the reach of man,
Like the cloud's ſhadow o'er the graſſy way;
And life protracted to the longeſt ſpan,
Like the quick ſhower on an April day.

Reflection yet lags lingering behind,
Tho' all the ſcenes of gayety and youth;
And ev'n old age to all its errors blind,
Will catch at phantoms while it ſeeks the truth.

'Tis day, and pleaſure paints the op'ning ſcene,
'Tis night, and pleaſure gilds the cloſing ſhade;
Thought lives, where pleaſure lifts its gaudy mien,
Like a ſmall flame before the ſun diſplay'd.

And ſome there are, the playthings of the wiſe,
The flutt'ring pageants of the gilded night;
Who ſleep while induſtry its labour plies,
And only wake to view the parting light.

But not like this are virtue's hours diſplay'd,
Her day is paſs'd in ſoothing others woes;
That when adown her weary cares are laid,
The flow'rs of peace may ſoften her repoſe.

To a YOUNG FRIEND; reading the Life of ANTONINUS PIUS.

(The thought adapted from Sir W. Jones.)

WHILE ſhining thro' th' hiſtoric page,
Great Antonine you view;
Bethink thee oft, the reverend ſage
Was but a man like you.

No fragrant earth or rich perfume,
Mix'd in his mortal clay,
But the ſame duſt has fill'd his tomb,
Which thou art doom'd to pay.

His life ſo near perfection's rule,
In all muſt wonder raiſe;
But they who learn in Virtue's ſchool,
Stop not at barren praiſe:

No child was he of happier ſkies—
And Nature's laws allow,
That be like him but good and wiſe,
An Antonine art thou.

A TALE.

Addreſſed and inſcribed to a FAMILY of CHILDREN *.

WITH many a month of anxious care,
One favour'd ſhrub Sophia rear'd;
And riſing to the vernal air,
At length its fragrant leaves appear'd.

With fond delight ſhe lov'd to quote,
How ſweet its buds its flowers would blow;
And long'd to view in days remote,
The future orange that ſhould grow.

When brother William, three years old,
With curious eye approach'd her tree;
Whoſe ſtalk and leaves, and pot and mould,
Were ſcarcely all as tall as he.

* The thought from ſir William Jones—'Behold yon Sandal tree, which ſheds its perfume on the axe which deſtroys it.'—I quote from memory, but that is the thought.

Fix'd by its ſide, in thought profound,
He ſaw the promis'd bloſſom lurk;
Ill-boding ſilence hover'd round,
Nor rous'd Sophia from her work.

He ſtretch'd his hand—a friendly breeze
One moment ſway'd the plant aſide;
Ah vain to ſhrink from Fate's decrees,
The next—the friendly zephyr died.

He ſmiling graſp'd the unconſcious tree,
And pleature lighting in his ſoul,
Heav'd its young root from bondage free,
And leaf by leaf deſpoil'd the whole.

Then breath'd his pleaſure in a ſigh,
And ſtooping o'er the ſcatter'd ſpoil,
Sophia rais'd her timid eye,
And ſaw the end of all her toil.

Alas! what ſobs and ſighs aroſe,
What anger bluſhing in her cheek;
Mama invok'd, beheld her woes,
Which only ſighs and ſobs could ſpeak.

She ſooth'd and chid with prudent art,
While William ſtrove in vain to tell;
As ſorrow ſwell'd his infant heart,
How ſweet the cheriſh'd plant that fell.

In ſweetneſs o'er his fingers ſhed,
Increas'd Sophia's dire diſtreſs;
When thus Mama, whoſe boſom bled,
And long'd to ſee her anguiſh leſs—

With fond affection cried—'My child,
Hence learn for ill to render good;
And oft, in life's uncertain wild,
Bethink thee of this fragrant wood.

In this—its deſtin'd hour of woe,
If woe could be a floweret's doom,
E'en on the hand that lays it low,
We find it ſhed its ſweet perfume.'

Ah! then Sophia, mourn no more,
Nought can theſe uſeleſs tears avail;
And learn, tho' dead, thy favour'd flower
Shall live to point a poet's tale.

Still had it bloom'd like vulgar trees,
Short-liv'd and fading were its time;
While now, (if right the bard decrees)
Its fate—and moral lives in rhyme.

PROCEEDINGS *in the Fourth* SESSION *of the Eighteenth Parliament of* Great Britain; *continued from Page* 152.

HOUSE OF COMMONS.

Monday, February 24.

THE order of the day being read, the houſe reſolved itſelf into a committee of ways and means.

Mr. Pitt then roſe and ſaid, that he ſhould enter briefly and directly into this ſubject. He ſhould firſt enumerate the articles of ſupply for the current year. Theſe were, the navy 13,619,000l. the army 8,850,000l. The extraordinaries 2,500,000l. the ordnance 1,695,000l. Miſcellaneous ſervices, including the plantation eſtimates, 750,000l. Theſe were the great heads. After which came the debt due to the bank on out-ſtanding exchequer bills, 816,000l. the deficiency of grants, 447,000l. the deficiency of land and malt, annually taken at 250,000l. the deficiency of the income tax, 750,000l. There were alſo 2,500,000l. voted on the credit of bills ſecured on the tax on aids and contributions, commonly called the aſſeſſed taxes, and on the tax on exports and imports. Of this ſum, bills had been iſſued only to the amount of 1,079,000l. He ſhould alſo take a vote of credit for three millions, to be iſſued, as in the laſt year, in exchequer bills, though of that ſum no more than 1,914,000l. had been actually uſed. The ſubſidies to foreign powers, of which 500,000l. had been already voted, he had taken at 2,500,000l. and he was not as yet in poſſeſſion of any information which could enable him to alter or correct that eſtimate. Theſe ſubſidies, he muſt obſerve, were excluſive of what was payable to Ruſſia for the troops at preſent in our pay, and now actually in this country: this expence he ſhould reckon at 500,000l. making in the whole 3,000,000l. for the article of ſubſidies. To theſe were to be added the ſum of 200,000l. voted in addition to the annual million for the reduction of the national debt. It would alſo be neceſſary, in his opinion, to take a ſum of 17 or 18,000,000 for contingent and unforeſeen expences. Theſe ſums added together would make a total of thirty-nine millions five hundred thouſand pounds, which formed the total of the ſupply for the current year.—On the other ſide of ways and means he ſhould begin by taking the land and malt duties, as uſual, at 2,750,000l. the lottery at 200,000l. tax on imports and exports at 1,250,000l. the income tax, as far as the accounts could be made up to the 5th of April 1800, was eſtimated to produce the ſum only of 6,200,000l. of which ſum no more than 6,100,000l. owing to the delay of remittances from India, and other ſettlements abroad, was

expected to be paid by that day into the exchequer. He did not think, however, that a fair view of this tax was to be taken by looking to its produce in 1799, or an inference to be drawn from thence reſpecting its ultimate amount, when duly collected, and enforced by ſome neceſſary regulations. If other taxes laid on during the preſent war had produced as much in the firſt year as they could be eſtimated to bring in a year of peace, it had ariſen from either the one or the other of theſe two cauſes—that they were founded on taxes the effect of which was known before—or that they were ſuch as were eaſy in their application. Neither of theſe two principles, he obſerved, were applicable to the income tax, and it was but fair, therefore, to conclude that its produce might be augmented by ſubſequent regulations. He ſhould take the produce therefore for the preſent year at ſeven millions, from which was to be deducted the ſum of 400,000l. for the intereſt of eight millions, and 588,000l. for the intereſt of eleven millions borrowed in the courſe of laſt year. The amount of the income which would be applicable to the ſervice of the preſent year, was 5,300,000l. In addition to this, he was happy to ſtate, that the growing produce of the conſolidated fund had in the laſt year received a conſiderable increaſe, which formed a moſt important addition to our permanent revenue. He looked to it for a ſum of no leſs than 5,500,000l. a reſource, which, if ſolidly made out, and clearly proved, could not but be regarded by the committee with infinite ſatisfaction.—This fund had produced three millions and a half within the laſt year more than in any year of peace. All claims upon it were made good by the produce of three quarters, with the exception only of the ſum of one hundred and twenty-eight thouſand pounds. The diſpoſable balance therefore of the quarter ending April 5, 1800, if it correſponded with that of the ſame quarter in 1799, would be no leſs than 620,000l. In addition to this it was to be obſerved, that the payments for the redemption of the land tax, being made by inſtalments, came in but ſlowly, and that in the laſt year no more than 210,000l. had been actually received. But as the ſum of 1,300,000l. was receivable in three years on the contracts already made, and as the intereſt to be paid with theſe inſtalments would amount to 154,000l. he had a right to include the proportion which belonged in fact to the preſent year, which would make the ſurplus of the quarter ending on the 5th of April next, amount to 894,000l. The permanent revenue for the laſt four quarters amounted to 23,791,000l. to which were to be added the payments not yet received, and which would make the total of the permanent revenue 24,090,000l. The total of the permanent charges was

		£.
		18,589,000
Add, civil liſt	-	898,000
Miſcellaneous	-	239,000
		£. 19,726,000

The latter of theſe ſums ſubtracted from the former, left a balance in favour of the country, amounting to 4,365,000l. To this was to be added the ſum of 750,000l. ariſing from impreſt monies, and from the advances made to the merchants of Grenada and St. Vincent's, which were now in a courſe of repayment. This would raiſe the balance to 5,115,000l. From this was to be ſubtracted, on the one hand, the ſum of 494,000l. for the payment of intereſt on the imperial loan, ſuppoſing that we were to make good that payment: on the other hand was to be added the ſum of 894,000l. being the balance of the quarter ending April, to which he had before alluded. This would make the net ſurplus of the growing produce of the conſolidated fund amount, within a fraction, to 5,500,000l. In addition to theſe ſums, he was to take credit for exchequer bills to the amount of 3,000,000——[Here we muſt add the advance from the bank of three millions, for the renewal of their charter, which the chancellor of the exchequer omitted to ſtate, and for which omiſſion he made an apology in a ſubſequent ſtage of the buſineſs.]——If the committee, he proceeded to ſtate, would add to theſe ſums the amount of the loan, viz. 18,500,000l. leaving out of the queſtion, the two millions borrowed for the excluſive uſe of Ireland, they would find them to amount to 39,500,000l. making the ways and means exactly equal to the amount of the ſupplies, as would appear by the following ſummary.

		£.
Land and malt	-	2,750,000
Lottery	- -	200,000
Exports and imports	-	1,250,000
Income tax (applicable)	-	5,300,000
Conſolidated fund	-	5,500,000
Exchequer bills	-	3,000,000
Bank advance	-	3,000,000
Loan	- -	18,500,000
Total	-	£. 39,500,000

Having thus ſtated the ſupplies for the current year, and the ways and means by which they were to be defrayed, he ſhould proceed to remark briefly on the terms of the loan, and to lay before the committee what was to be the additional charge on the country, and the taxes by which the intereſt was to be defrayed. With reſpect to the terms upon which the loan was made, they had already been the object of ſo much notice, that he felt it neceſſary to trouble the committee but with a few words. They afforded, in his opinion, a moſt unequivocal proof of the wiſdom and ſolidity of that ſyſtem of finance which had been of late years adopted by that houſe, and of the potency of thoſe reſources by which we were enabled to maintain the conteſt in which we were engaged. The lenders, on this occaſion, had agreed to take 110l. conſols, and 47l. reduced annuities for every 100l. lent. The bargain was made at a time when all the parties were in complete ignorance of the price of the funds on that day. Taking the conſols at 61, then the conſideration given for every 100l. borrowed, and including the diſcount, amounted only to 98l. 18s. 11d. If the conſols were rated at 62, to which they had afterward ariſen, then the conſideration would amount to 100l. 10s. 5d. Thus, in either caſe, there was but a very trifling bonus on either ſide. On the amount of the ſtock granted for each 100l. viz. 157l. the intereſt to be paid by the public was no more than 4l. 14s. 2d. being ſomewhat leſs than four and three quarters per cent. No perſon could be ignorant that this was a price conſiderably leſs than we could have borrowed at before the recent ſyſtem of finance had been eſtabliſhed. The amount of the permanent charge to be incurred in this inſtance would furniſh, if poſſible, a ſtronger proof of the propriety of that ſyſtem. Inſtead of looking to a large increaſe of taxes for the payment of intereſt on the ſum which we were compelled to borrow, he had the ſatisfaction to ſtate that the conſolidated fund, with the other reſources which he had mentioned, would be ſufficient to defray the whole of the intereſt required excepting only what would be wanted for the ſum of five millions! The intereſt on this ſum amounted to 235,000l. The one per cent. which was to be added for the purpoſe of contributing to the extinction of the national debt, as provided by a former act, was 78,500l. making a total of 313,500l. He had now to ſtate the taxes by which this annual charge was to be defrayed: the firſt which he ſhould ſuggeſt was a tax on high priced teas. He could not think that this tax would be found objectionable, as ſince the laſt duty had been laid on this article, the ſales of the Eaſt India company and the general conſumption, had very much increaſed. By laying the tax on teas of a higher price the houſe would avoid any additional burden on the poor, whom he was certain it was at all times in their inclination to ſpare. He ſhould therefore move a reſolution to impoſe a duty of 5 per cent. on all teas above the value of 2s. 6d. per lb. The produce of this tax he calculated at 130,000l.—In the next inſtance, he ſhould propoſe a ſmall additional duty on Britiſh and foreign ſpirits. The tax on home-made ſpirit he propoſed to be one penny per gallon on the waſh, which would amount to five pence per gallon on the ſpirit. This tax he calculated at 100,000l. In the third place he ſhould move a proportionate tax on rum and brandy. Theſe were articles, which, with a view to the health of the people, he truſted that the committee would concur with him in thinking ſhould be taxed as heavily as they could bear. The ſpecific amount the chancellor of the exchequer did not intimate: the general produce of which he took at 120,000l. The new taxes he then recapitulated as follows:—

Tea - -	£. 130,000
Britiſh ſpirits -	100,000
Rum and brandy -	120,000
Total	£. 350,000

The intereſt required being 313,000l. there was therefore an exceeding of 37,000l.—He here adverted to the bank advances, which he had omitted; but ſaid, that he ſhould take credit for the amount, without diſcuſſing the renewal of the charter, until the buſineſs came properly before the houſe. He concluded with ſaying, that in propoſing theſe taxes, he could not but congratulate the committee and the country on the ſmallneſs of their amount; and he truſted that the whole of the recital which he had to make this day offered the beſt and ſtrongeſt proof of the increaſed reſources and growing proſperity of the nation.

After ſome oppoſition from Mr. Tierney and Mr. Burdon, the report was agreed to, and the houſe adjourned.

[To be continued.]

IRISH PARLIAMENT.

HOUSE OF COMMONS.

Tuesday, March 2.

MR. G. Ponſonby roſe, and begged that the clerk might be ordered to read his excellency the lord-lieutenant's meſſage on the union. When the clerk had finiſhed, Mr. Ponſonby proceeded. "There were two prominent paſſages in the firſt paragraph—one recommending the meaſure of an union, by the free conſent of both parliaments, on the terms of fair and mutual benefit; and the other expreſſing his majeſty's increaſed ſatisfaction at the growing ſentiment expreſſed in favour of the meaſure by numerous and reſpectable bodies of his ſubjects in this country. Sir," ſaid Mr. Ponſonby, 'the meaſure recommended to the two parliaments amounts to this—it is neither more or leſs than an actual transfer of the power of legiſlature from the people of Ireland to the people of Great Britain; for although the proportion of the Iriſh repreſentation as propoſed ſhould be doubled—although we ſhould ſend two hundred commoners and ſixty-four peers to the united parliament, the actual exerciſe of the legiſlation would ſtill be in the hands of the Britiſh repreſentation; that of Ireland would be completely controlled: and it is but a play of words to ſay, that Ireland would legiſlate for herſelf, in conſequence of having a proportionate number of repreſentatives in the united parliament; as although the Iriſh repreſentatives ſhould be unanimous on a queſtion involving the intereſts of this country, which could not well be calculated upon, ſtill they would be borne down by the far greater number of the Britiſh repreſentatives. The Iriſh members muſt only be conſidered as ſo many commiſſioners deputed to propoſe meaſures to the Britiſh parliament; and their influence, if they ſhould poſſeſs any, would ariſe from any thing but their power;—no man will then ſay, that an aſſociation thus formed, can poſſibly have any other object or operation but that of tranſferring the power of legiſlating for this country to Great Britain. In this view then, ſir, muſt the meaſure have appeared to thoſe who adviſed his majeſty to recommend it to his Iriſh parliament. They muſt have been ſenſible, that a country can have no ſecurity for its property and its liberties, if it does not legiſlate for itſelf; and therefore when they propoſed the paſſing of an union on ſuch terms, they were ſenſible that, in proportion to the badneſs of the meaſure, it was neceſſary it ſhould have the ſanction of popular opinion, apparent or real. If, ſir, it had been deemed only neceſſary merely to paſs an act for incorporating the two legiſlatures, without any reference to the will of the people, it would have been ſimply ſo recommended in his majeſty's meſſage; but his majeſty, mindful of the principles which placed his auguſt houſe on the throne of England, did not content himſelf with referring the meaſure of union to parliament merely as a tribunal to decide on an ordinary queſtion of legiſlation, but he added, that he obſerved with increaſed ſatisfaction the growing approbation manifeſted for the meaſure by numerous and reſpectable bodies of his Iriſh ſubjects. Here it is evident, ſir, that an opinion of popular approbation attaching to the meaſure has been the cauſe of his majeſty's meſſage; and in truth, Mr. Speaker, after the reception which this meaſure met with in the laſt ſeſſion; after the pointed rejection of it; after the departure from the ordinary rules of parliament, in the reſpect uſually paid to every part of his majeſty's ſpeech—it muſt naturally be ſuppoſed that his majeſty could only have been induced to a recommendation of the meaſure to this houſe, by a belief that the ſentiments of the Iriſh parliament and people had undergone a total change on the ſubject. Conceiving his majeſty to have been acted upon by an impreſſion of this nature, it is of the very firſt importance, ſir, that this houſe ſhould take ſome ſtep to correct ſo injurious a deception, and it would be highly and criminally wanting in its duty, both to the ſovereign and the conſtitution, if it did not inform his majeſty of the real ſenſe of the people on the ſubject. Mr. Speaker, there are conſtitutional modes by which the ſubject addreſſes the ſovereign, but when in the firſt inſtance the ſovereign recommends to the legiſlature any meaſure, the moſt rational and proper mode for the ſubject to adopt, is to petition parliament: and for this reaſon, becauſe parliament may differ from the miniſter who adviſes the meaſure, and becauſe the parliament is at the ſame time the organ of the public will, and the beſt protection of the public intereſts.

'To me, ſir, it ſeems, that on this occaſion the people have found out the mode, of which the petitions on your table are ſufficient proof. Of theſe, ſir, there are

no leſs than 26 petitions from counties, excluſive of a great many from the principal towns and cities of Ireland. Here, then, Mr. Speaker, is a circumſtance declaratory of the public ſentiment, which was not known when his majeſty's meſſage was ſent to this houſe; therefore, though his majeſty may have been adviſed of a different ſentiment obtaining in the public mind, the knowledge of ſuch petitions, if communicated to his majeſty, cannot fail of correcting the erroneus impreſſions, and of having on a gracious ſovereign, that benignant effect which accords with the uniform character of his reign. Mr. Ponſonby, after adverting to the uſe which he aſſerted had been made of the place-bill, to change the members of that houſe, and to produce a majority for the miniſter; and having obſerved on the ſtrength and character of the minority which oppoſed this meaſure, read the following reſolutions:

'Reſolved, That it is a conſtitutional exerciſe of the rights of the ſubject to petition this houſe on any meaſure pending therein.

'Reſolved, That it appears to this houſe, that during this ſeſſion, petitions have been preſented from 26 counties, beſide ſeveral cities and towns, againſt the meaſure of a legiſlative union.

'Reſolved, That theſe petitions be laid before his excellency the lord lieutenant, together with an humble addreſs, praying that he may tranſmit the ſame to be laid before his majeſty.'

Mr. Ponſonby concluded by moving the firſt reſolution.

Mr. Edgworth ſeconded the motion.

Lord Caſtlereagh ſaid, that the object of the hon. gentleman's motion was neither more or leſs than calling upon the houſe to abandon all conſiſtency of action, and to ſtigmatiſe a meaſure which they had declared to be eſſential to the welfare of this country and the empire. The hon. gentleman's ſpeech was to be conſidered under two heads—that of fact, and that of doctrine; and, with reſpect to the latter, there remained a preliminary conſideration to be ſettled before they could agree what were the grounds on which the houſe was called upon to abandon its deliberative power, and aſſent to a declaration of that power exiſting in an external body. The hon. gentleman had endeavoured to found his doctrine partly on a declaration of his (lord C's) in the laſt ſeſſion, but ſtill more on a paſſage in his majeſty's meſſage; and certainly, without the aſſumption of ſome ſuch high authority as the latter, it could not be ſuppoſed that any man would be found hardy enough to advance in that houſe the poſition, that it was to abandon its own judgment and ſurrender its right of legiſlation. As to his majeſty's meſſage, what ground did it furniſh for an appeal to the popular will, and the influence of numbers? Was it on the recommendation of the meaſure of union to be effected by the free and mutual conſent of both parliaments? Was it by diveſting the parliament of the deliberative power, that its conſent was to be inferred, and its freedom of action ſecured? Was it on the expreſſion of ſatisfaction on the growing ſentiment manifeſted in favour of an union that the hon. member founded his doctrine? If it was, he would be egregiouſly miſtaken; for his majeſty knew too well that the deliberative power of parliament was the firſt principle of the Britiſh conſtitution. Having ſtated ſo much, he begged leave to advert to what had taken place in the former ſeſſion of parliament, that it might be ſeen whether the hon. gentleman was borne out by its proceedings. The houſe would recollect that the ſubject of union had been firſt brought forward in November, and that the ſeſſion opened in January. A conſiderable impreſſion had been made in the interim, and a cry of alarm raiſed againſt the meaſure. The time was ſo ſhort, that it was impoſſible the ſober and deliberative ſenſe of the public could have been had on the ſubject; and conſequently, the great body of the people, who were not within the ſphere of an haſty and paſſionate influence, kept aloof, nor hazarded an opinion on the queſtion. It was not at all ſtrange then, when parliament met, that, under ſuch circumſtances, gentlemen had declined giving an opinion on the principle, which opinion they were taught to believe would have pledged them decidedly to the meaſure; therefore it was, that the houſe, by a majority of only three, refuſed to commit itſelf on that part of his majeſty's ſpeech which alluded to the meaſure of a legiſlative union. It could not have been out of the recollection of the houſe, what pains had been uſed to make gentlemen believe, that entertaining the principle of union, would have pledged them to the meaſure; and the hon. member himſelf had formed ſuch ſanguine hopes of the temper of the majority on that occaſion, that, with more zeal than prudence, he moved, the ſame night, a reſolution which

would have pledged the houſe to an unqualified reprobation of the meaſure: but the hon. member ſoon perceived he had committed an error of great magnitude, and he found it neceſſary to aſſure the houſe, that he had no deſign to pledge it irrevocably againſt the meaſure. Shortly afterward a ſimilar motion was brought forward by a noble lord, but his lordſhip was equally unfortunate with his hon. friend in his attempts to place a bar againſt the reviſal of the queſtion, and the ſame plan was not revived for the remainder of the ſeſſion. From what had paſſed in this country, the miniſter of England felt it his duty to bring the meaſure of union before the Britiſh parliament, in ſuch a manner that, by a cool, diſpaſſionate inveſtigation, both countries might have an opportunity of fully underſtanding the meaſure. His lordſhip believed that the houſe would recollect the conſequence of that diſcuſſion, and the effect which it had on the public mind. The luminous ſpeeches made on that occaſion were in general circulation, and from the cloſe of the laſt ſeſſion to the commencement of this, there continued to flow in upon his excellency, the lord lieutenant, a ſeries of declarations and addreſſes, in favour of the meaſure, from every part of the kingdom. The hon. gentleman had ſtated, that twenty-ſix counties had petitioned againſt an union. If the hon. gentleman had read a paper, which he (lord Caſtlereagh) held in his hand, he would have ſeen that ſeventy-four declarations and addreſſes had been preſented in favour of it, nineteen of which were from counties. It was on the beſt grounds—on the gradual and cool progreſs of the public mind in favour of the meaſure. It was on a firm and decided conviction of the public ſentiment, and that of the reſpectability and property of the country, that the meaſure had been again brought forward. But ſuch had been the impatience of gentlemen at the other ſide of the houſe, to diſcuſs that of which they had been originally ſo abhorrent, that they could not hear it mentioned—that they forced it into diſcuſſion by an amendment, on the firſt night of the ſeſſion: and, as far as related to the introduction of new members, as far as related to the charge made by the hon. gentleman, that the place-bill had been abuſed, the deciſion of that night had furniſhed the beſt refutation. On ſuch grounds the deciſion of that night could not be impeached; and the houſe, by a majority of 43, refuſed to entertain the hon. baronet's amendment, or to pledge itſelf againſt a diſcuſſion of the queſtion of union; it was therefore evident, that the ſenſe of the parliament and the people of Ireland had advanced progreſſively in ſupport of the meaſure ſince the firſt moment of its introduction. His lordſhip here obſerved pointedly on the means afterward uſed to create an inflamed oppoſition to the meaſure of an union, and aſſerted that the moſt baſe and miſchievous falſehoods had been made uſe of by the anti-union agents, in order to procure petitions, by miſleading the minds of eaſy and ignorant men, the greater part of whom knew not what they had ſigned, and were as ignorant of the meaning of the word union, as they were of the philoſopher's ſtone. With reſpect to the appeals which gentlemen were conſtantly making to the public will, his lordſhip aſked, what would have been the ſituation of the country and of the empire, had the houſe attended to ſuch appeals on former occaſions, inſtead of exerciſing its ſober and firm judgment. He inſtanced when 600,000 united Iriſhmen, ſworn to French alliance, and to the eſtabliſhment of a republic, had raiſed their voices in the popular cry of parliamentary reform and catholic emancipation; thoſe objects which the principal conſpirators had acknowledged to have been conſidered but as mere feathers in eſtimation, but the agitation of which had been approved of, becauſe it was expected to lead on the public mind to the ultimate object of the conſpirators. The majority which appeared in favour of the union, had been urged by the hon. gentleman as inſufficient to ſanction ſuch a meaſure; but his lordſhip inſtanced the two greateſt epochs in Britiſh hiſtory, in controverſion of that poſition; namely, the union between England and Scotland; and the revolution; in both of which caſes the majority was infinitely leſs than on the preſent occaſion. His lordſhip concluded, by moving the queſtion of adjournment, which was ſupported by meſſ. ſolicitor general, gen. Gardner, lord Charles Fitzgerald, meſſ. Fitzgerald, knight of Kerry, Archdall, Foe, Martin, Ormſby, and Alexander; and ably oppoſed by lords Corry and Cole, ſir T. Freke, colonels Archdall and Maxwell Barry, counſellors Saurin, Plunket, Buſhe, Goold, and Burrows. The houſe having divided on lord Caſtlereagh's motion, the numbers, were—ayes 155; noes 107.

THEATRE.

A NEW Opera, called THE EGYPTIAN FESTIVAL, was performed, for the firſt time, at Drury-lane theatre, March 11.

The plot is as follows:

Muſtapha Malay, an Egyptian bey, uſurps the power and authority of Ali Haſſan, whom he ſeizes in the midſt of a violent conflict, and caſts into a dungeon. The priſoner remains confined for years, becauſe he refuſes to appoint Muſtapha his ſucceſſor. During the conteſt, the palace of Ali Haſſan is deſtroyed by fire; but the Britiſh, who are engaged in quelling the civil war, reſcue Violetta from the flames, whoſe rank is then unknown to the governor. He however becomes intereſted in her favour, and has her educated in England with his ſon Boomley, between whom and Violetta an attachment enſues. She afterward returns to Egypt, to diſcover, if poſſible, her parents, or her friends. The Engliſh have a ſettlement in the neighbourhood of that of Muſtapha Bey, and the governor appoints a day for an Egyptian feſtival, to conciliate his new ally Muſtapha. The latter attends the banquet in ſtate, but after the feaſt carries off Violetta by force. This outrage is followed by inſtant hoſtilities on the part of the Engliſh. Murteza, the brother of Violetta, is reſcued alſo by a Pearl Fiſher, during the troubles of his father's houſe, who rears him as his ſon. Murteza's rank is known only to his ſuppoſed father and himſelf. Having learned that Zemira, the principal conſort of the tyrant, is his relation, he gains acceſs to the palace, but conſiders his father as murdered. Violetta having reſiſted the overtures of Muſtapha, the latter proceeds to violence, but Murteza ruſhes to her aſſiſtance. The tyrant, ſuſpecting Murteza to be the ſon of Ali Haſſan, in conſequence of previous communication, lays a perfidious plot for his deſtruction. He acknowledges Murteza, and aſſures him that the murderer of his father is confined in a cell in the caſtle of Pharos. Thither the ſon flies with becoming impatience, to take vengeance on the ſuppoſed murderer of his parent. He calls on him to riſe and protect himſelf, as he abhors the idea of aſſaſſination; and juſt as his ſword is raiſed againſt the life of the aged priſoner, he beholds in him his father. In conſequence of the fidelity of the guard, they are informed of a ſubterraneous communication with the ſea. From thence they receive ſuccours, and reſcue Zemira, whom the tyrant has doomed to death. Muſtapha is attacked in his caſtle, and the arrival of Boomley in an Engliſh gun-boat decides the conteſt by bombarding the fortreſs and blowing up the citadel. The tyrant is ſlain; Ali Haſſan reſtored, and Boomley, as a reward for his conſtancy and valour, receives the hand of Violetta.

A NEW Muſical Entertainment, called ST. DAVID'S DAY, was performed, for the firſt time, at Covent-garden theatre, March 25, with the moſt complete ſucceſs. It is a pleaſant little production, boaſting no inconſiderable portion of ſprightly dialogue and ſmart repartee. The ſcene is laid in Wales, and the harmleſs mirth of the people on the annual celebration of the Saint's day, gives title to the piece.

HISTORICAL CHRONICLE.

MARCH 1.

THE following ſtatement of the affair of honour which took place between the right hon. Iſaac Corry and Henry Grattan, eſq. is authenticated under the ſignatures of major-gen. Cradock and Capt. Metge:

'In conſequence of what paſſed in the debate in the houſe of commons early on Monday evening, the 17th of February, major-general Cradock on the part of Mr. Corry, waited on Mr. Grattan in the ſpeaker's chamber, and propoſed a meeting immediately on the riſing of the houſe, to which Mr. Grattan aſſented. At day-light, the gentlemen proceeded to the field, and the ground being taken, the parties fired, according to agreement, by a word, when Mr. Corry was wounded in the left arm. The gentlemen preſented their ſecond piſtols, but neither firing on the word, they remained in that ſituation; after a ſhort pauſe, the ſeconds demanded what was the matter, and having given the word again, the gentlemen preſented a ſecond time, but without firing, each calling on the other to fire; it being evidently the intention of each party not to fire the ſecond ſhot at the other. Mr. Corry, under theſe circumſtances, propoſed aloud to Mr. Grattan, that both ſhould give their honour to fire together upon the word being given again, to which Mr. Grattan agreed; and at the

word they both fired together accordingly, after which they quitted the ground, the ſheriff having been ſome time on the field uſing his efforts to prevent the proceedings. In paſſing from the ground Mr. Grattan enquired with anxiety of general Cradock, whether Mr. Corry was much hurt; in conſequence of ſuch enquiry, and their mutual conduct in the field, general Cradock obſerved to Mr. Metge, that it was to be regretted that the parties had ſeparated without ſome exchange of compliment; to which Mr. Metge replied, it was his entire wiſh that it ſhould take place. Mr. Grattan then proceeded to the houſe, where Mr. Corry was engaged with his ſurgeon, and they exchanged mutual civilities.

JOHN FRANCIS CRADOCK.
JOHN METGE.

MARCH 6.

Yeſterday, at a court of common council, Mr. James Dixon, of Tower Ward, moved the thanks of the court to ſir Edward Hamilton, knight, and to the officers, ſeamen, and marines of his majeſty's ſhip Surprize, for their gallant conduct in attacking, cutting out, and recapturing his majeſty's late ſhip Hermione; and that the freedom of the city be preſented to ſir Edward, in a gold box of 50 guineas value, as a teſtimony of their regard; which was unanimouſly agreed to.

MARCH 10.

The Rev. Francis Haggit, prebendary of Durham, has diſcovered that flour kneaded with bran-water will produce one fifth more of bread than if the ſame quantity of flour were kneaded with plain water. The experiment is ſimple, and ought to be tried, ſince the bran is not loſt nor injured in the boiling. Mr. Haggit ſays that he boiled 5lb. of bran, and with the liquor ſtrained from it, kneaded 56lb. of flour, adding the uſual quantity of ſalt and yeaſt. The weight before it was put into the oven was 93lb. 13 oz. or about 8lb. 10 oz. more than the ſame quantity of flour kneaded in the common way. It loſt in baking 10lb. 5 oz. The ſame quantity of flour kneaded with common water loſes about 15lb. 11 oz. in the baking. Thus a clear increaſe of one fifth is obtained. The reaſons are obvious:—1. Bran-water weighs half a pound per gallon more than common water; 2. It evaporates leſs by heat; and 3. A greater quantity of it is neceſſary in kneading the flour.

MARCH 18.

A court of aldermen was held at Guildhall, when a vote of thanks was moved by alderman Boydell, for the ſermon preached by the lord mayor's chaplain on the faſt-day, at St. Paul's cathedral. This motion was ſeconded by alderman Leighton. The previous queſtion was however moved, which, after a ſmart debate, was carried by a conſiderable majority.—The vote of thanks was negatived.

MARCH 20.

The Repulſe, of 64 guns, capt. Alms, at 12 o'clock on the night of the 10th, inſt. ſtruck on a ſunken rock, ſuppoſed to be the Mare, 25 leagues ſouth eaſt of Uſhant. By great exertions, the ſhip was kept afloat long enough to be enabled to approach the coaſt near Quimper, when capt. Alms and the ſhip's company effected a landing on one of the Glenans Iſlands.

MARCH 27.

Yeſterday afternoon, captain Maitland, of the navy, and lieutenant-col. Douglas, of the marines, acting on board ſir Sidney Smith's ſhip Le Tigre, arrived at the admiralty with diſpatches from that gallant officer, containing official advices of the capitulation and ſurrender of the whole of the French army of Egypt, amounting to 8000 men, under general Kleber, to the allied Turkiſh and Britiſh forces.

Advices were at the ſame time received from lord Nelſon, announcing the capture of the Genereux man of war of 74 guns, commanded by admiral Perez, together with a fleet of ſtoreſhips and victuallers from Toulon, deſtined for the relief of Malta. Admiral Perez is the ſame officer who fled after the battle of Aboukir. He was killed in the engagement.

BIRTHS.

LADY Belgrave, a ſon.

Lady of captain Otway, a daughter.

Lady Derby, a ſon.

Princeſs of Tours and Taxis, a princeſs.

MARRIAGES.

EDWARD Aſtle, eſq. to miſs Bateman, daughter of the late Nathaniel Bateman, eſq. of Glouceſter.

Francis Freeling, eſq. to miſs Newbery, daughter of Francis Newbery, eſq. of St. Paul's-churchyard.

Earl of Morton, to lady Mary Howe.

Thomas Paget, eſq. of Cranmore-hall, Somerſetſhire, to miſs Mary Moore, of Eldingtonhouſe, Bedford.

Edward Miller Mundy, eſq. eldeſt ſon of Edward Miller Mundy, eſq. M. P. to miſs Barton, of Penwortham, Lancaſhire.

Sainſbury Langford Sainſbury, eſq. to miſs Hutton, daughter of Alexander Hutton, eſq.

Thomas Vigne, eſq. to miſs Thornton, eldeſt daughter of Godfrey Thornton, eſq. of Auſtin Friars.

The right hon. the earl of Weſtmorland, to miſs Saunders, youngeſt daughter of the late Dr. Saunders.

DEATHS.

DR. Joſhua Mackenzie.

Sir Thomas Shirley, bart.

Lady Wardlaw.

Counteſs dowager of Warwick.

Mrs. Du Pre, of Wilton-park.

Rev. Dr. Joſeph Warton.

William Fuller, eſq. of Lombard ſtreet, banker.

Mrs. Angerſtein, the wife of John Julius Angerſtein, eſq.

Right hon. Daines Barrington.

Miſs Louiſa Tierney, ſecond daughter of G. Tierney, eſq. M. P.

John Floud, eſq. a police magiſtrate.

Mrs. March, relict of John March, eſq. late of Tower-hill.

Lady Chapman.

Mr. Ponſonby, brother to the late earl of Beſborough.

Joſeph Baldwin, eſq. of Serjeant's-inn.

John, viſcount of Arbuthnot.

Baroneſs of Ulm.

Lady Jones.

Rev. Dr. Norbury.

Colonel George Rawdon, brother to the earl of Moira.

Mr. Graham, of St. Paul's Church-yard.

PROMOTION.

LORD Bolton—lord lieutenant of the county of Southampton.

BANKRUPTS. From the GAZETTE.

FEBRUURY 18.

ROBERT Richardſon, St. John's-ſtreet, japanner.

John Buchanan, Sherborne-lane, merchant.

John Barrett, King-ſtreet, Moorfields, cabinet-maker.

John James Maillard, Lime-ſtreet, merchant.

Robert Maitland, Biſhopſgate-ſtreet within, merchant.

James Barnett, Falmouth, mercer.

Richard Hart, Coppull, in Lancaſhire, cotton-manufacturer.

Thomas Blyth, Birmingham, factor.

William Martin, Briſtol, porter-merchant.

John Pierce, Chippenham, Wiltſhire, grocer.

FEBRUARY 22.

Michael Kavana, Liverpool, ſhoemaker.

John Chadwick, Captainfold, Lancaſhire, cotton-manufacturer.

John Bridge, Lench Fould, in Lancaſhire, clothier.

John Green the elder, Chorley, Lancaſhire, callico manufacturer.

Lorenzo Da Ponte, Pall mall, printer.

Henry Ellis, Vedwdeg, Penmachno, and Lewis Hughes, Pynylon, Carnarvonſhire, horſe dealers.

William Murray, Manchester, cotton-ſpinner.

James Norton, Oxford-ſtreet, haberdaſher.

John Mills, Swanſea, Glamorganſhire, ſhipwright.

Thomas Price, Holywell, in Flintſhire, innkeeper.

George Stevens, Eton, innkeeper.

Andrew Clark, Liverpool, merchant.

Robert Martin, and Mark Laſt, Watling-ſtreet, warehouſeman.

Peter Van Tuyl, Haydon-ſquare, Minories, merchant.

FEBRUARY 25.

Robert Martin, Briſtol, mariner.

William Rogerſon, Gerrard-ſtreet, Weſtminſter, ſtatuary.

Benjamin Adcock, Syſton, Leiceſterſhire, victualler.

William Crighton, Great St. Helen's, merchant.

William Coy, New Sarum, Wiltſhire, dealer.

Richard Corniſh, Woolſton, Somerſetſhire, dealer.

Charles Pratt, Cambridge, hair-dreſſer.

Samuel Harding, Ludlow, Shropſhire, linen-draper.

John Bury, and Samuel Barnes, Manchester, factors.

John Porral, merchant.

MARCH 1.

Robert Wilſon, Colcheſter-ſtreet, Savage-gardens, merchant.

Nathaniel Bone, Strand, baker.

Robert Burton, of Ivy-lane, Newgate-ſtreet, bookbinder.

Richard Martin, St. Michael's-alley, Cornhill, bookſeller.

Thomas Markland, Bolton-le-Moors, Lancaſhire, cotton-manufacturer.

Thomas Hanmer the younger, Briſtol, grocer.

Robert Thompſon Staples, St. Ives, in Huntingdonſhire, draper.

George Foy, Glouceſter-ſtreet, Stepney, money-ſcrivener.

Joſeph Winpenny, Henley, Yorkſhire, clothier.

MARCH 4.

Ann Harriſon, Liverpool, merchant.

John Green, Hunſlet, Yorkſhire, maltſter.

Hugh Brodie, Falcon-ſquare, hardwareman.

William Gevers, Mount-row, Pentonville, ſtable keeper.

Thomas Doughty, Market Raiſin, in Lincolnſhire, innholder.

MARCH 8.

James Thweat, Manchester, John Gally, Bread-ſtreet, Thomas Munday, Manchester, merchants.

Peter Dickens, Briſtol, ſoap-boiler.

William Molyneaux, Halifax, Yorkſhire, hardware-merchant.

John Clegg, and John Cain, Liverpool, grocers.

John Bale, and Richard Packharnis, Manchester, cotton-ſpinners.

George, otherwiſe Joſeph Pavey, Horſeley, Glouceſterſhire, clothier.

John Croſby, Bath, coach-maſter.

George Wright, and Job Wright, Leeds, Yorkſhire, flax ſpinners.

Joſeph Wilkinſon, Kingſton-upon-Hull, blockmaker.

John Aſhburner, Bolton-le-Moors, in Lancaſhire, cotton-ſpinner.

Thomas Spencer, Kingſton-upon Hull, common-brewer.

John Chiltorn, Market-place, Reading, vintner.

James Turner, St. James'-ſtreet, ſilverſmith.

Iſaac Forſter, Bartlett's-buildings-paſſage, merchant.

William Saliſbury Gell, St. Ives, in Huntingtonſhire, ſhopkeeper.

Francis Kilborn, Deſborough, Northamptonſhire, dealer.

MARCH 11.

Robert Wilton, South Stoke, Somerſetſhire, farmer.

Joſeph Clegg, Lymm, Cheſter, cotton-manufacturer.

William Steare, Anſley, Warwickſhire, maltſter.

John Hunt, Bath, ſhoemaker.

John Yare, Oxford-ſtreet, linen-draper.

MARCH 15.

James Brown, Manchester, merchant.

Thomas Newall, Dukenfield, Cheſter, cotton-manufacturer.

James Bate, Stourbridge, Worceſterſhire, draper.

James Jenkins, Watling-ſtreet, and William Redaway, Manchester, warehouſemen.

Thomas Chamberlayne, Gwynn's-buildings, City road, coachmaker.

John Owen Parr, London, inſurance-broker.

George Prieſtley, Leeds, in Yorkſhire, merchant.

Robert Farrer, Holbeck, in Yorkſhire, linen-draper.

John Barnett, and John Naden, Stockport, Cheſter, cotton ſpinners.

MARCH 18.

George Matthewman, Tadcaſter, Yorkſhire, innkeeper.

Lewis Lewis, Cleveland-ſtreet, St. Pancras, ſtable-keeper.

William Pearſon, Caiſtor, Lincolnſhire, liquor merchant.

John Rider, Warrington, Lancaſhire, ſhoemaker.

James Willis, and Henry Hill, Chriſtchurch, Surry, ſoap-manufacturers.

Robert Moone the elder, and Robert Moone the younger, Greenfield, Lancaſhire, manufacturers.

MARCH 22.

Richard Gill, Exeter, timber-merchant.

Philip Richards, Carmarthen, linen-draper.

John Rider, Broadway, Weſtminſter, victualler.

John Willis Jackſon, Liverpool, druggiſt.

Matthew Wheeler, Fore-ſtreet, Lambeth, coal-merchant.

John Weſtcott, Chriſtchurch, Southampton, dealer.

John Apted, Croydon, Surry, ſhopkeeper.

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